

Catalogue of the  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
 AT  
BANKIPORE

---

VOLUME XV  
(ARABIC MSS.)

---

HISTORY

GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA  
ARCHÆOLOGICAL  
LIBRARY

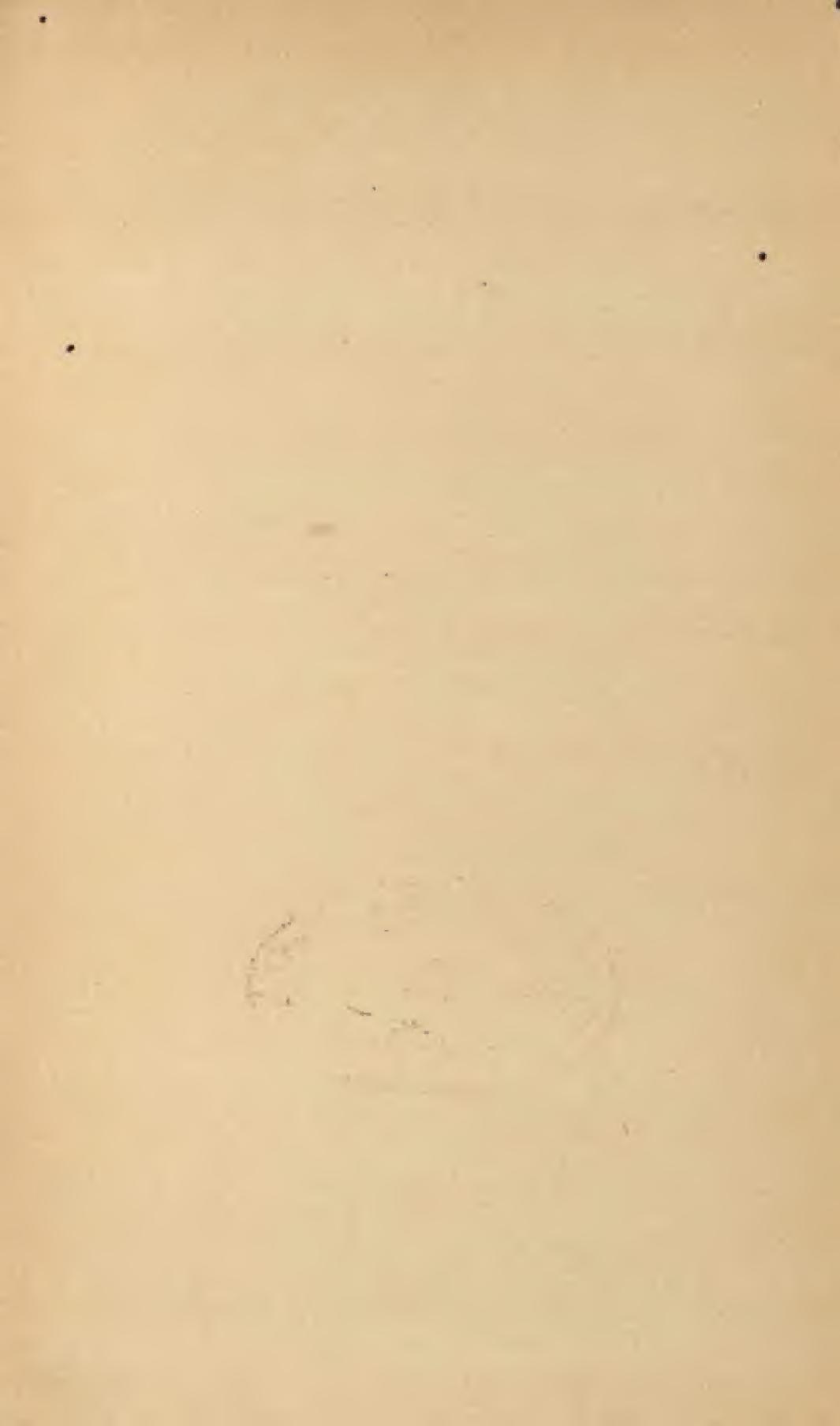
ACCESSION NO. 14507

CALL NO. 091.4927 / O-P.L-B

D.G.A. 79

E  
1269





~~A N~~  
~~8 + 86~~

Catalogue  
OF THE  
Arabic and Persian Manuscripts.  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

14507

VOLUME XV  
(ARABIC MSS.)

HISTORY

*Prepared by*

MAULAVI MUINUDDIN NADWI

091.4927  
O.P.L.B.

Ref 091.49155  
O.P.L.B.



PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA  
BY THE BAPTIST MISSION PRESS, CALCUTTA

AND

PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,  
BIHAR AND ORISSA, PATNA

1929

CENTRAL ARCHAEOLOGICAL  
LIBRARY, NEW DELHI  
Acc. No. 14547  
Date 23.5.64  
Call No. 917.100 L.B.

CALCUTTA:  
BAPTIST MISSION PRESS.

## PREFACE.

---

THE present volume, the fifteenth of the series, is the seventh dealing with the Arabic MSS. It contains notices of 156 MSS.; the first one hundred and fifty-five belonging to the important section, History. The remaining MS. has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi, the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. E. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention :—

- No. 964. An interesting copy of *Ta'rikh Ibn Abi'd-Dam*, a very rare work.
- No. 971. An old copy of the third volume of *Al-Bidāyah Wa'n-Nihāyah*, dated A.H. 892=A.D. 1487.
- No. 979. *Bad' al-Khalq Wa Siyar al-Anbiyā*, a rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad.
- No. 988. An autograph copy of *Al-Mawāhib al-Muhammadiyah*, a commentary on At-Tirmidī's *Shamā'il an-Nabī*, by Sulaimān al-Jamal, dated A.H. 1196=A.D. 1782.
- No. 989. A very old and remarkable copy of Abū Nu'aim's *Dalā'il an-Nubūwat*, dated A.H. 603=A.D. 1207.
- Nos. 1001-1006. A unique and very old copy of the seven parts of *Wasilat al-Muta'abbiḍīn*, by 'Umar al-Mallā al-Irbili, bearing an autograph note by the author.
- No. 1007. A very rare and remarkable copy of Ad-Dimyāṭī's *Al-Mukhtasar Fi Sirat Sayyid al-Bashar*, dated A.H. 887=A.D. 1483.
- Nos. 1031-1032. An autograph copy of *Ibtisām al-Azhār*, by 'Abdassalām al-Laqqāni, dated A.H. 1046=A.D. 1637.
- No. 1039. A unique copy of Al-Mazhāri's *Al-Lubāb*, dated A.H. 1198=A.D. 1784, transcribed from the authors' autograph draft.

No. 1041. A fairly old MS. containing two rare historical works of Muhibbaddin at-Tabari.

No. 1051. A copy of Al-Mufid al-Harisi's Al-Irshad, dated A.H. 1092=A.D. 1681. Very few other copies are known.

No. 1061. A unique copy of Ash-Sharafi's Al-La'ali al-Mudiyah, dated A.H. 1155=A.D. 1742.

No. 1068. An old copy of An-Nuwairi's Al-Ilmam, dated A.H. 809=A.D. 1407.

No. 1097. A copy of the fourth and fifth Bab of Al-Kifayah Wa'l-I'lām, a rare work on the history of Yemen; dated A.H. 948=A.D. 1541.

No. 1098. An autograph copy of 'Iqd al-La'al by 'Abdallah bin Salah bin Dā'ir, dated A.H. 1018=A.D. 1609.

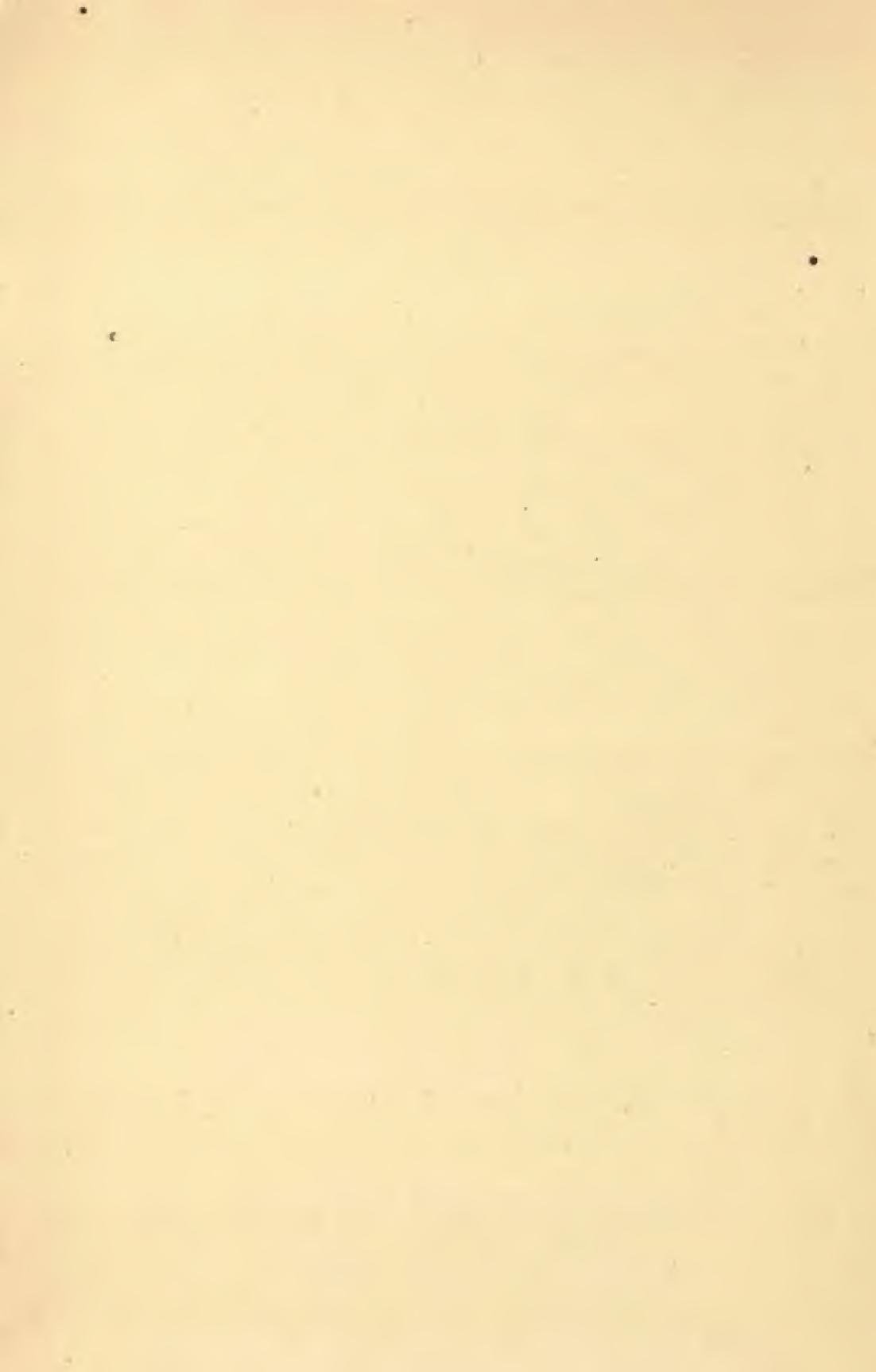
No. 1101. A very rare and fairly old copy of Ibn Hazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

Butler Palace,  
Lucknow, 24th January, 1929.

J. A. CHAPMAN.

## TABLE OF CONTENTS.

Nos.	PAGES
960-975 Ancient and General History .. . . .	1-21
976-977 History of Creeds and Sects .. . . .	22-23
978-979 History of the Prophets .. . . .	24-31
980-1040 History of Muhammad .. . . .	32-103
1041 History of the Descendants and Relatives of Muhammad .. . . .	104-107
1042-1047 History of the Caliphs and their Conquests ..	108-120
1048-1060 History of 'Ali and his Descendants .. . .	121-140
1061 History of the Zaidi Imâms .. . . .	141-142
1062 History of the Gaznawids .. . . .	143
1063-1064 History of Timûr .. . . .	144-145
1065 History of the Ayyûbids .. . . .	146
1066-1067 History of Turkey .. . . .	147-148
1068-1083 History of Egypt .. . . .	149-164
1084-1086 History of Syria .. . . .	165-167
1087-1089 History of Mecca .. . . .	168-176
1090-1094 History of Medina .. . . .	177-181
1095-1100 History of Yemen .. . . .	182-194
1101-1111 History of Arab Tribes .. . . .	195-204
1112-1114 Appendix to History .. . . .	205-207
1115 Travel .. . . .	208-210



# ARABIC MANUSCRIPTS.

---

## HISTORY.

### ANCIENT AND GENERAL HISTORY.

---

No. 960.

fol. 226; lines 19; size 8×5; 5×2½.

كتاب المعارف

KITĀB AL-MA'ĀRIF.

A fairly old copy of the *Kitāb al-Ma'ārif*, or "The Book of Facts," a universal history containing, besides the genealogies of the Arabs, a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time.

Author: Abū Muḥammad 'Abdallāh bin Muslim bin Qutaibah ad-Dinawari. ابو محمد عبد الله بن مسلم بن قبيبة الدينوري.

Beginning:—

الحمد لله رب العالمين على محمد وآل محمد وسم الله أسماءه الحسن والحسين  
بن مسلم بن قبيبة الدينوري هذا كتاب جمعت فيه من المعارف ما يحسن  
على من انعم عليه بشرف المنزلة النجاشي \*

The author, a philologist and grammarian of eminent talent, who occupies a high place as a historian, was born at Kūfah (see *Fihrist* by Ibn Nadim, p. 77) or Bağdād (see *Al-Ansāb* by As-Sam'āni, fol. 275<sup>b</sup>) in A.H. 213=A.D. 828. Whichever be the place of his nativity, he settled down at Bağdād, where he completed his education. He was noted for the correctness of his information.

He composed a series of useful and instructive books, a complete list of which is given in the *Kitâb al-Fihrist*, p. 77. Having acted for some time as a *Qâdi* at Dinawar, he received the surname of *Dinawari*. Two accounts of his death are given by his biographers. According to one, while yet a *Qâdi* at Dinawar he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some *Harisah* (pottage), which brought about fever, terminating in his death. According to *Ibn Nadîm*, *Kitâb al-Fihrist*, p. 77, he died in A.H. 270=A.D. 884; while almost all the later biographers agree in placing his death in Rajab, A.H. 276=A.D. 889. In *De Slane's* translation of *Ibn Khallikan*, vol. ii, p. 22, however, A.H. 296=A.D. 909 is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol. i, fol. 103<sup>b</sup>) and the Cairo edition (vol. i, p. 251) both have A.H. 276=A.D. 889. For more particulars of the author's life see *Abu'l-Fidâ*, vol. ii, p. 264; *Bûyat al-Wu'ât*, fol. 228<sup>b</sup>; *Mir'ât al-Janâن*, fol. 172<sup>a</sup>; *Dustûr al-I'lâm*, fol. 112<sup>b</sup>; *Mojmal Fašîhi*, fol. 87<sup>a</sup>; *Al-Ansâb* by *As-Sam'âni*, fol. 275<sup>b</sup>; *Nuzhat al-Alibbâ'*, fol. 101<sup>a</sup>; and *Brock.*, vol. i, p. 120.

The work was edited and published by F. Wüstenfeld, Göttingen, 1850. It was also printed in Cairo, A.H. 1300.

For other copies see Br. Mus. Suppl., No. 447; Goth., No. 1552; Paris, No. 1465; Berlin, No. 9410; and Râmpûr, p. 647. See also *Hâj. Khal.*, vol. v, p. 609; and *Iktifâ' al-Qunû'.*, p. 68.

Written in a character between *Naskh* and *Nasta'liq*, with occasional marginal notes. The headings, not always in red, are in thick *Naskh*. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

### No. 961.

fol. 211; lines 17; size 8×6; 6½×3½.

تاریخ الرسل و الملوك

**TA'RÎKH AR-RUSUL WA'L MULÜK.**

One of the volumes of the annals of *Abû Ja'far Muhammâd bin Jarîr bin Yazîd bin Kaşîr bin Gâlib at-Tabâri* ابو جعفر محمد بن جریر بن کاشیر بن یزد بن گلیب الطبری, the greatest of the annalists, whose

works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and extraordinary accuracy. His great commentary on the Qurân, his works on jurisprudence, and last but not least his extensive history eclipsed all the similar works of the early writers. He was born at Âmul (in Tabaristân), A.H. 224=A.D. 838. Leaving his native place, he came to Bagdâd, while still in his youth, where he received his early education, and heard traditions from the most famous traditionists of his age. After making extensive journeys through Hijâz, Syria and Egypt, he finally settled in Bagdâd, where he remained till his death, always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him. Respected by his contemporaries and admired by his pupils, he is justly praised in high terms by his biographers. He is called a master of the highest authority, a *Mujtahid Imâm*, whose sayings seemed the best that could be said, and whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. His pupil, Abû Muhammad al-Fargâni (see *Tâdkirat al-Huffâz*, vol. ii, p. 278), informs us that in his early years our author followed and propagated the Shâfi'îte doctrines, but that later on, when his own information had been extended, he discarded the opinions of others, replacing them by his own. According to his biographers, he spent about forty years in writing books at an average rate of forty leaves per day. He wrote his *Ikhtilâf al-Fuqahâ'* (see Cairo, vol. iii, p. 3) at the request of Al-Muqtâfi-billâh (A.H. 289-295=A.D. 902-908), who offered him a handsome reward, which however he refused. Besides the present work and those mentioned in Brock, vol. i, p. 142, the following compositions are enumerated as his in the *Tâdkirat al-Huffâz* (vol. ii, p. 279):—

- (4) تأريخ الرجال (3) ; كتاب العدد و الترتيل (2) ; كتاب القرآن (1)
- (7) كتاب التبصير في الأصول (6) ; كتاب العفيف (5) ; كتاب طيف القول في الفقه
- كتاب الفضائل (8) ; كتاب البسيط.

As-Sam'âni, in *Al-Ansâb*, fol. 367<sup>a</sup>, says that he was cruelly treated by the Hanbalites, who not only closed their own doors to him, but prevented others from visiting him. He was offered the place of Qâdi, but refused to accept it, and remained contented with the small income left to him by his father. He died in Bagdâd on Sunday, the 25th Shawwâl, A.H. 310=A.D. 923. For further particulars of his life see *Al-Ansâb* by As-Sam'âni, fol. 367<sup>a</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. ii, fol. 204<sup>b</sup>; *Tabaqât* by Ibn al-Mulaqqin, fol. 8<sup>c</sup>; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 9<sup>d</sup>; *Tâdkirat al-Huffâz*, vol. ii, pp. 277-282; *Mir'ât al-Janâن*, fol. 190<sup>e</sup>; *Tabaqât al-Mufas-*

sirin by Ad-Dâ'ûdi, fol. 88<sup>b</sup>; Ṭabaqât al-Qurra' by Ad-Dahabi, fol. 58<sup>b</sup>; Tahdîb al-Asmâ' Wa'l-Lugât, vol. i, fol. 26<sup>a</sup>; Ibn Khallikân (De Slane's translation), vol. ii, p. 597; Dustûr al-I'lâm, fol. 84<sup>a</sup>; Mujmal Fašîhi, fol. 108<sup>b</sup>; and Kitâb al-Fihrist by Ibn Nadîm, p. 234.

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp. 1975–2017 of the last volume of the second series and pp. 1–387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khurâsâni (a great general of the 'Abbâsids, who was put to death in A.H. 137=A.D. 755) into Marw, A.H. 129=A.D. 746, and extends to the middle of A.H. 158=A.D. 775. The last event relates to the imprisonment of Sufyân as-Šawrî (d. A.H. 161=A.D. 777) and others at Mecca, by the order of Al-Mansûr (A.H. 136–158=A.D. 754–775). The work has also been printed in Egypt in 13 volumes. The MS. opens thus:—

رجعت الحديث الى حدث نصر و الكرمانى وبعث ابو مسلم حين  
عظم الامرين الكرمانى ونصر ... (fol. 5<sup>b</sup>) ثم دخلت سنة ثلثين و مائة العَمَّ

For other copies see Br. Mus., pp. 142, 545, 729; Berlin, Nos. 9414–22; Cairo, vol. v, p. 22; and Râmpûr, p. 632. For abridgment, continuation, and Persian and Turkish translations see Hâj. Khal., vol. ii, p. 136; and Brock., vol. i, p. 142.

Written in elegant flat Naskh, the headings being in thick Sulṭ. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muhammad bin Muhammad al-Lâri (d. A.H. 977=A.D. 1569), dated Sunday, the 13th Du'l-Qa'dah, A.H. 958=A.D. 1551. The note runs thus:—

ذُرْ بِمُطَالِعَةِ هَذِهِ النَّسْخَةِ الشَّرِيفَةِ دَاعِيَا لِمَالِكَهُ بِطُولِ الْبَقَاءِ وَ عَلَوِ  
الرِّنَقَوِ الْفَقِيرِ الْحَقِيرِ الرَّاجِي عَفْوَ اللَّهِ الْبَارِي مُحَمَّدَ بْنَ مُحَمَّدٍ الشَّهِيرِ  
بِالْعَسْكَرِ الْأَرَبِيِّ مُولَدًا وَ الْمَكِّيِّ مُرْطَبًا وَ الشَّافِعِيِّ مُذَهِّبًا وَ كَتَبَ ذَلِكَ يَوْمَ  
الْاحدِ ثَالِثُ عَشْرِ مِنْ شَهْرِ ذِي القُعْدَةِ الْحَرَامِ عَامَ ثَمَانِيَّةٍ وَ خَمْسِينَ  
وَ تِسْعَمَّةً \*

The title-page contains a seal and signature of a certain Mirzâ Muhammad Khân, dated A.H. 1120=A.D. 1708. Another seal, bearing the inscription الفقير الحاج على بن احمد التلمذاني is found on fol. 3<sup>a</sup>

The MS. was presented to the library by Sayyid Ṣadraddin Ahmad of Būhār, A.H. 1303=A.D. 1885.

## No. 962.

foli. 372; lines 23; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

مِرْجَ الْذَّهَبِ وَ مَعَادِنِ الْجَوَافِرِ

MURŪJ AD-DAHAB WA MA'ĀDIN  
AL-JAWHAR.

The " Meadows of Gold and Mines of Gems ", the great historical, commercial and geographical cyclopædia of Abu'l-Hasan 'Ali bin al-Husain bin 'Ali al-Mas'ūdī.  
أبوالحسن على بن الحسين بن على المسعدي.

Beginning:—

\* الحمد لله أكمل الحمد مستوجب الثناء والحمد لله \*

The author, a great traveller and historian, who derived his descent from Ibn Mas'ūd, one of the Prophet's companions, was a native of Baġdād; but he dwelt for a considerable time in Egypt. He held the opinions of the Mu'tazalites (the rationalists of Islām, who hold the doctrine of free-will). In the introduction to the present work, the author briefly sketches his travels, and says that his rambles through the world were like the revolutions of the moon in the sky, and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works, of which the following nine are mentioned in the introduction to the present work:—

1. *Kitāb al-Ibānah'an Uṣūl ad-Diyānah.*
2. *Kitāb al-Maqālāt fi Uṣūl ad-Diyānāt.*
3. *Kitāb Surr al-Hayāt.*
4. *Kitāb Naẓm al-Adillah fi Uṣūl al-Millah.*
5. *Kitāb al-Qiyās Wa'l-Ijtihād.*
6. *Kitāb al-Istibṣār fi'l-Imāmah.*
7. *Kitāb aṣ-Šiṣwah fi'l-Imāmah.*
8. *Akhbār az-Zamān.*
9. *Kitāb al-Awsat.*

The last two were larger cyclopædias, the present work being an abridgment of them. He died in A.H. 345=A.D. 956. Yāqūt, vol. v, p. 148, however, places his death in A.H. 346=A.D. 957. For

further information respecting the author and his compositions see *Tabaqât al-Kubrâ* by As-Subki, vol. iii, fol. 111<sup>a</sup>; *Mit'ât al-Janân*, fol. 211<sup>a</sup>; *Kitâb al-Fihrist* by Ibn Nadîm, p. 154; *Dustûr al-Ilâm*, fol. 128<sup>a</sup>; *Abu'l-Fidâ*, vol. ii, p. 264; and Brock., vol. i, p. 143.

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz., Bûlâq, A.H. 1283; on the margin of *Nâsh at-Tib*, Bûlâq, A.H. 1304; and on the margin of the *Kâmil* of Ibn al-Asîr, Cairo, A.H. 1303.

For other copies see Berlin, Nos. 9427, 9774; Br. Mus. Suppl., Nos. 448-454; Paris, Nos. 1476-85; Leyden, No. 752; India Office, No. 700; Cairo, vol. v, p. 146; Kôpr., No. 1159; Ayâ Shûfiyah, No. 3408; Waliaddin, No. 2452; and Âsafiyah, pp. 208-10.

The colophon runs thus:—

نجز الكتاب المسمى بصروح الذهب تأليف الإمام الفاضل أبوالحسن  
علي بن الحسين بن على بن عبد الله بن زيد بن عتبة بن عبد الله بن  
عبد الرحمن بن عبد الله بن مسعود البذلي المؤلف في سنة ثلاثمائة  
وبضع وثلاثين بعد المجرة \*

Written in clear flat Arabian Naskh, with the headings in red.  
Dated A.H. 1278=A.D. 1861.

Scribe: احمد بن ابي بكر الشهير بالشرينجي.

The title-page contains the signature of I. G. Taylor.

### No. 963.

fol. 85; lines 24; size 11 $\frac{3}{4}$  x 8; 9 $\frac{1}{2}$  x 5 $\frac{1}{2}$ .

الأثار الباقيه عن القرون الخالية

### AL-ÂŞÂR AL-BÂQIYAH 'ANI'L-QURÛN AL-KHÂLIYAH.

An old but defective copy of *Al-Âşâr Al-Bâqiyah*, a chronology of ancient nations, by Abu'r-Raihan Muhammad bin Ahmad al-Bîrûni. ابر الریحان محمد بن احمد البیرونی.

The MS. opens abruptly thus:—

دارا ملك الغرس فقامدا دار ملكه ورد بيت المقدس و اليهود  
ساکفوه فامرهم بترك تاریخ موسی و داؤد عليهما السلام و التحول الى  
تاریخه الخ \*

The author, a great historian, philosopher and mathematician, a native of Birún (a town close to Khwârizm), was born in A.H. 362=A.D. 973. Possessing a natural taste for learning, he left his native place, and went to Khwârizm, where he completed his early studies and acquired that propensity and thirst after truth and unbiased investigation which made him one of the wonders of the world. Leaving Khwârizm, he proceeded to Jurjân, where he attracted the notice of Shams-alma'âlî Qâbûs, the Amir of Jurjân and Tabaristân (A.H. 388-403=A.D. 998-1013; see Ibn Khallikân, De Slane's translation, vol. ii, p. 507), who made him one of his chief companions. It was during his stay at Jurjân that he composed the present work, which he dedicated to the Amir. He then returned to Khwârizm, where he was received with great distinction by Abu'l-Abbâs Ma'mûn, the Shâh of Khwârizm, anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in Nâmah-i-Dânishwarân, vol. i, p. 39, in words generally derived from the author's own works. From Khwârizm he proceeded to the court of Sultân Ma'hmûd of Gaznah (A.H. 388-421=A.D. 998-1030); but he, being a staunch convert to the Shâfi'i sect, persecuted our author for his philosophical views, and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison, he at last gained his liberty thanks to the intervention of Ahmed bin Hasan Maimandi (*d.* A.H. 431=A.D. 1039; see Mujmal Fašîhi, fol. 144<sup>b</sup>), the celebrated Wazir of Sultân Ma'hmûd. He then returned to Khwârizm, where he was again received with open arms. In A.H. 407=A.D. 1017, when Khwârizm-Shâh was put to death and his territories were annexed to the Dominions of Sultân Ma'hmûd, the author, afraid of being again taken to the court of Gaznah, secluded himself, and applied himself to his old pursuits. After the death of Ma'hmûd, A.H. 421=A.D. 1030, he again proceeded to Gaznah, where wealth and honours were showered upon him by Sultân Mas'ûd I (A.H. 421-432=A.D. 1030-1040), to whom he dedicated his valuable work, entitled *Al-Qânnâ' fîl-Hai'at wa'n-Nujûm*.

He corresponded with Avicenna, his great contemporary. There is an interesting account of this correspondence in Nâmah-i-Dânishwarân, vol. i, p. 42. Of his many valuable astronomical, historical and geographical works, which are said to have exceeded a camel load, and a large number of which are enumerated in Nâmah-i-Dânishwarân, vol. i, p. 43, only ten appear now to exist (see Brock., vol. i, p. 475).

The date of the author's death has not been settled by his biographers. As-Suyûti, *Bugyat al-Wu'ât*, fol. 16<sup>b</sup>, states that he

was alive in A.H. 422=A.D. 1031. Ibn 'Azam, *Dustûr al-I'lâm*, fol. 22<sup>a</sup>, gives A.H. 420=A.D. 1029 as the date of his death. Hâj. Khal., vol. i, p. 154, asserts that he died after A.H. 430=A.D. 1039. Brock., vol. i, p. 475; and Dr. Rieu, Br. Mus. Suppl., No. 457, place his death in A.H. 440=A.D. 1048. In *Nâmah-i-Dânišwarân*, however, the date is fixed in A.H. 430=A.D. 1039. See also *Iktifâ' al-Qunû'*, p. 71; '*Uyûn al-Anbâ'*, fol. 141<sup>a</sup>; and *Mukhtasar ad-Duwal*, p. 348.

The work was edited and published by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See "Chronologie Orientalischer Völker von Alberuni," Leipzig, 1878, and the English version by the same scholar, London, 1879.

For other copies see Br. Mus. Suppl., No. 457; Paris, No. 1489; Cairo, vol. v, p. 2; and Ayâ Shâfiyah, No. 2947.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28-196 of the Leipzig edition.

Written in old Arabian Naskh.

Not dated. Probably 15th century.

### No. 964.

fol. 197; lines 17; size 10 x 6½; 7 x 4.

## التأريخ الإسلامي AT-TA'RÎKH AL-ISLÂMI.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A.H. 627=A.D. 1230, designated by Hâj. Khal., vol. ii, p. 99, as *Ta'rîkh Ibn Abî'd-Dam*.

Author: Qâdi Shihâbaddin Abû Ishâq Ibrâhim bin 'Abdallâh bin 'Abdalmun'im bin 'Ali bin Muhammâd bin Fâtik bin Muhammâd al-Hamdâni, called Ibn Abî'd-Dam al-Hamawi قاضي شهاب الدين ابواسحق بن عبد الله بن عبد المنعم بن علي بن محمد بن فاتك بن محمد الهمداني ابراهيم بن عبد الله بن عبد المنعم بن علي بن محمد بن فاتك بن محمد الهمداني الشهير بابن أبي الدم الحموي.

Beginning:—

الحمد لله الاول الآخر الباطن الظاهر الغائر عالم السرائر والمطلع على  
ما في الضمائر الذي لا تغرب عن علمه فلته خاطر و لغنته ناظر العَمَّ.

The author, who does not reveal his name in the text, was born at Hamât (a town in Syria) in A.H. 583=A.D. 1187. He passed his

early life in Bağdâd, where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria, and subsequently was appointed Qâdi of his native place by Al-Malik al-Muzaffar Taqîaddin Maḥmûd (A.H. 626–642=A.D. 1229–1244), to whom he dedicated the present work. According to Ibn Qâdi Shuhbah, fol. 77<sup>a</sup>, he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l-Fidâ (vol. iv, p. 480) states that he joined the embassy (رسالة) sent to Bağdâd; but fell ill at Ma'arrâh (a town between Aleppo and Hamât) and returned to Hamât, where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qâdi Shuhbah (fol. 77<sup>a</sup>):—

(4) التاریخ الكبير المظفری (3); ادب الغفاء (2); شرح مشكل الوسيط (1).  
كتاب فی التاریخ.

The last of these is evidently the present work. In the body of it we find many references to his larger work, entitled *At-Ta'rikh al-Kabir*. For further particulars of the author's life and works see *Tabaqât al-Kubrâ* by As-Subki, vol. vi, fol. 161<sup>b</sup>; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 77<sup>a</sup>; *Tabaqât* by Al-Isnâwi, fol. 99<sup>a</sup>; Abu'l-Fidâ, vol. iv, p. 480; *Dustûr al-I'lâm*, fol. 49<sup>b</sup>; and Brock., vol. i, p. 346.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron, Al-Malik al-Muzaffar Taqîaddin Maḥmûd. The execution of this design, says the author, was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father, our author wrote the present work, which ends with an account of the king's reign and his justice.

The work, as proposed by the author in the preface, was to be a universal history arranged chronologically. It contains a good account of the Ayyûbids, chiefly derived from the work of 'Imâdaddin al-Kâtib al-İsfahânî (d. A.H. 597=A.H. 1201). The history of the 'Abbâsids is brought down to the fifth year of the reign of Al-Mustansîr-billâh (A.H. 623–640=A.D. 1226–1242). The last event mentioned is the wedding of the author's patron, Al-Malik al-Muzaffar, with the daughter of Al-Malik al-Kâmil Muhammâd, the Sultân of Egypt (A.H. 615–635=A.D. 1218–1238), at Harrân in the month of Safar, A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl., vol. i, No. 728.

Written in fair Naskh, with the headings in red. Fols. 162–197 are mounted on new margins. Short lacunae are found on foll. 32<sup>b</sup>, 60<sup>b</sup>, 63<sup>a</sup>, 63<sup>b</sup>, 160<sup>b</sup> and 193<sup>a</sup>.

Not dated. Probably 17th century.

The copy was collated with a defective MS. in A.H. 1091=A.D. 1680, as stated in the following note at the end:—

بلغ مقابله على حسب الطاقة والامكان على نسخة سقيمة .....

\* ربيع الثاني سنة ١٠٩١

A seal bearing the inscription *نصر من الله وفتح قریب*, dated A.H. 1123=A.D. 1711, is found on the title-page.

### No. 965.

fol. 563; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

A transcription of the copy noticed above.

Written in fair Naskh.

Dated A.H. 1339=A.D. 1920.

Scribe: محمود عالم ساري.

### No. 966.

fol. 339; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

*مرأة الزمان في تاریخ الایمان*

### MIR'ĀT AZ-ZAMĀN FĪ TA'RĪKH AL-A'YĀN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of *Al-Muntaħħab* and to Muwaqqatuddin Ibn Qudāmah (*d.* A.H. 620=A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukhtaṣar Mir'āt az-Zamān* (No. 967 below) show that this is the second volume of the *Mir'āt az-Zamān*, a great historical work, from the earliest time down to A.H. 654=A.D. 1256, compiled, in forty volumes, by Shamsaddin Abu'l-Muzaffar Yūsuf bin Qizugli bin 'Abdallāh, called Sibṭ Ibn al-Jawzi شمس الدين ابو المظفر يوسف بن القرغولي بن عبد الله الشهير بسط ابن الجوزي.

The MS. opens abruptly thus:—

رسول الله صلی اللہ علیہ وسلم فیو من المهاجرین الارلین و استشهد  
بدر قاله الواقدی وقال البلاذری شهد احدا و مات فی خلافة ابی بکر الخ \*

The author, who was the daughter's son of Abu'l-Faraj Ibn al-Jawzī (*d. A.H. 597=A.D. 1201*), was born in Bağdād, A.H. 582= A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus, where he served as a professor in the 'Izziyah and Shibliyah Madrasahs. He died on the 21st Du'l-Hijjah, A.H. 654= A.D. 1257. His funeral ceremony was attended by Sultān Nāṣir Ṣalāḥuddin Yūsuf of Aleppo (A.H. 648-658=A.D. 1250-1260). For the author's life and works see Ibn Khallikān (De Slane's translation), vol. i, p. 439; Al-Jawāhir al-Mudiyah, vol. ii, fol. 93<sup>a</sup>; Al-Āṣmār al-Janiyah, fol. 151<sup>b</sup>; Tabaqāt al-Mufassirin by Ad-Dā'ūdī, fol. 132<sup>a</sup>; Mir'āt al-Janān, fol. 412<sup>a</sup>; Dustūr al-Ilām, fol. 62<sup>a</sup>; Tāj at-Tabaqāt, vol. vii, part i, fol. 217<sup>a</sup>; Al-Hadā'iq al-Ḥanafiyah, p. 255; and Brock., vol. i, p. 347.

The present volume contains the history of the Prophet and the first two Caliphs, extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr, and ends at the beginning of the biographical account of the great Muslim general, Khālid bin al-Walid (*d. A.H. 21=A.D. 642*).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus., pp. 145<sup>a</sup>, 554<sup>b</sup>; Br. Mus. Suppl., Nos. 465, 1170/1; Escur., No. 1639; Leyden, No. 756; München, No. 937; Bodl., vol. i, Nos. 682, 723; Ayā Šūfiyah, No. 3411; Goth., No. 1556; and Paris, Nos. 640-41. See also Hāj. Khal., vol. v, p. 481.

Written on thick creamy paper in elegant Naskh, with occasional rubrics. Short lacunae are found on foll. 226<sup>b</sup>, 243<sup>a</sup>, 244<sup>a</sup>, 245<sup>a</sup> and 246<sup>a</sup>.

Not dated. Probably 15th century.

No. 967.

fol. 134; lines 16-20; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

مختصر عرارة الزمان

## MUKHTAŞAR MİR'ĀT AZ-ZAMĀN.

An incomplete copy of an abridgment of the preceding work.

The author's name is not mentioned in the text; but we learn from Hāj. Khal., vol. v, p. 482, that he is identical with Qutbaddin Mūsā bin Muḥammad al-Ba'labbakki قطب الدين موسى بن محمد البعلبكي, who made an abridgment of the *Mir'āt az-Zamān* and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time.

Beginning:—

الحمد لله الذي تفرد بالبقاء و القديم و حكم بالغدو على سائر  
الايمان

The author, an eminent scholar of Ba'labbakk, was born on the 8th Šafar, A.H. 640=A.D. 1242. Ibn Rajab, in the *Tabaqāt al-Hanābilah*, vol. ii, fol. 119<sup>a</sup>, describes him, on the authority of Ad-Dahabi, as a great Hanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mir'āt az-Zamān* and a continuation of it in four vols. He died at Ba'labbakk on the 13th *Šawwāl*, A.H. 726=A.D. 1326. See *Ad-Durar al-Kāminah*, vol. ii, fol. 311<sup>a</sup>; *Mir'āt al-Janān*, fol. 449<sup>b</sup>; *Tabaqāt al-Hanābilah* by Ibn Rajab, vol. ii, fol. 119<sup>a</sup>; and *Tūj al-Tabaqāt*, vol. viii, part i, fol. 63<sup>a</sup>.

In the preface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'āt az-Zamān* of Sibṭ Ibn al-Jawzi (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khuṭbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khuṭbah* are as follows:—

Divine existence and the creation of the world, fol. 6<sup>a</sup>.

Significance of time, fol. 8<sup>a</sup>.

Creation of the earth, fol. 10<sup>a</sup>.

The holy temple of Mecca, fol. 10<sup>a</sup>.  
 Circumference of the earth, fol. 11<sup>a</sup>.  
 The seven climates, fol. 12<sup>a</sup>.  
 The earliest inhabitants of the earth, fol. 13<sup>b</sup>.  
 The four early kings who ruled the whole world, fol. 13<sup>b</sup>.  
 Creation of hell, fol. 14<sup>a</sup>.  
 Creation of genii and devils, fol. 14<sup>b</sup>.  
 The seven heavens, fol. 15<sup>b</sup>.  
 Distance between each of the heavens, fol. 16<sup>b</sup>.  
 Creation of the sun, the moon and the stars, fol. 16<sup>b</sup>.  
 The Angels, fol. 19<sup>b</sup>.  
 A description of Paradise, fol. 22<sup>a</sup>.

The chapters containing the history of the Prophets are as follows:—

Adam, fol. 24<sup>a</sup>; Hûd (Heber of the Bible), fol. 42<sup>a</sup>; Sâlih, fol. 45<sup>b</sup>; Abraham, fol. 48<sup>b</sup>; Isaac, fol. 57<sup>a</sup>; Jacob, fol. 57<sup>b</sup>; Lot, fol. 58<sup>b</sup>; Du'l-Qarnain (probably Alexander the Great), fol. 61<sup>b</sup>; Joseph, fol. 69<sup>a</sup>; Job, fol. 77<sup>a</sup>; Jethro (father-in-law of Moses), fol. 82<sup>b</sup>; Moses, fol. 84<sup>a</sup>; Bal'âm, fol. 98<sup>a</sup>; Qârûn, (Korah of the Old Testament), fol. 99<sup>b</sup>; Solomon, fol. 109<sup>a</sup>; Jonah, fol. 131<sup>b</sup>; Zacharias and John, fol. 103<sup>b</sup>; Mary and Jesus Christ, fol. 107<sup>a</sup>.

Incomplete at the end, as well as defective at several places in the middle. Folls. 109–124 should come after fol. 100.

Written in cursive Naskh.

Not dated. Probably 18th century.

### No. 968.

fol. 191; lines 18; size 11×8; 7×5.

دول الاسلام

### DUWAL AL-ISLÂM.

An abridged Muslim chronicle, from the year of the Prophet's death down to A.H. 744=A.D. 1343.

Author: Shâmisaddin Abû 'Abdallah Muhammâd bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dâhabî (d. A.H. 748=A.D. 1348), for some account of whom see Lib. Cat., vol. xii, No. 700.

Beginning:—

الحمد لله العلي الكبير على الحمد له فانه نعم المولى ونعم النصير النمير الخ

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'A'ishah, A.H. 11=A.D. 632. For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'rikh al-Islam*, which he composed in twelve volumes (see *Hajj. Khal.*, vol. ii, p. 131). The present work was completed in *Du'l-Qa'dah*, A.H. 715 =A.D. 1316; but subsequently it was brought down to A.H. 744=A.D. 1343, under the heading *Tad'il* (foll. 181-191). The last event mentioned is the execution of Ibrâhim bin Yûsuf bin Abi Bakr al-Mî'sâl, a *Râfi'i*, who was sentenced to death at Damascus, in Jumâdâ II, A.H. 744=A.D. 1343, for abusing the *Sahâbah*, and slandering the Prophet's wife 'A'ishah.

For other copies see Wien, No. 800; Leyden, Nos. 763-4; Br. Mus. Suppl., No. 471; Kôpr., No. 1079; Cairo, vol. v, p. 58; Bûhâr, No. 195; and Râmpur, p. 636. See also Brock., vol. ii, p. 46; and *Hajj. Khal.*, vol. iii, p. 230.

Written in fair Naskh, within double red and blue-ruled borders. The headings are in red. Fol. 180 is blank.

Not dated. Apparently a very modern copy.

### No. 969.

foll. 268; lines 15; size  $11 \times 8$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Another copy of the same work, fully agreeing with the copy noticed above.

Written in bold Naskh, within red-ruled borders.

Fol. 252\* is blank.

Not dated. Apparently a very modern copy.

### No. 970.

foll. 463; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

مرآة الجنان وعبرة البقظان

MIR'AT AL-JANÂN WA 'IBRAT  
AL-YAQZÂN.

A Muslim chronicle, from the first year of the Hijrah down to A.H. 750=A.D. 1350.

The full title of the work, as given in the preface, is as follows:—  
 مرآة الجنان و عبرة اليقظان في معرفة حوادث الزمان و تقلب احوال  
 الانسان و تاريخ موته بعض المشهورين من الاعياد \*

Author: 'Afifaddin 'Abdallâh bin As'ad bin 'Alî bin Sulaimân  
 عفيف الدين عبد الله بن اسعد بن على بن سليمان الباني الباني  
 al-Yâfi'i ash-Shâfi'i ash-Shâfi'i (d. A.H. 768=A.D. 1368; see Lib. Cat. vol. xiii, No. 908).

Beginning:—  
 قال العبد الفقير ..... اما بعد حمد الله المتوفى باللهية  
 و الكمال الخ \*

Regarding the sources and other particulars of the work see Berlin, No. 9452; and Br. Mus. Suppl., No. 473.

For other copies see India Office, Nos. 706-7; Paris, Nos. 1589-92; Br. Mus., No. 932; Kôpr., No. 1144; Wien, No. 812; Bûhâr, No. 196; and Râmpûr, p. 646. See also Brock., vol. ii, p. 177; and Hâj. Khal., vol. v, p. 481.

The present copy is slightly incomplete at the end. It breaks off in the middle of the account of the author's teacher, Shaikh Nûraddin 'Alî bin 'Abdallâh at-Tawâshî (d. A.H. 748=A.D. 1348).

Written in fair minâta Naskh, within gold and coloured ruled borders, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 16th century.

The title-page contains three illegible seals.

The work has been printed in Haidarâbâd.

### No. 971.

foll. 265; lines 25; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

البداية والنهاية

### AL-BIDÂYAH WA'N-NIHÂYAH.

The third volume of *Al-Bidâyah Wa'n-Nihâyah*, a general chronicle, brought down to A.H. 767=A.D. 1366.

Author: 'Imâdaddin Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kaşîr al-Qurâshî al-Buṣràwî عياد الدين ابو الفداء اسماعيل بن عمر بن كثير القرشي البصري. He was born in A.H. 701=A.D. 1301. He was brought up and educated at Damascus, where he attached himself for a

long time to the company of the great traditionist; Al-Mizzi (*d. A.H.* 742=A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimiyah (*d. A.H.* 728=A.D. 1328) and Ad-Dahabi (*d. A.H.* 748=A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummassâlih, and subsequently became the head of the Dâr al-Hadîs al-Ashrafiyah. Besides the present work and the well-known commentary on the Qurân, he wrote an abridgment of the *Tahdîb al-Kamâl* of Al-Mizzi and a biographical dictionary of the Shâfi'ite scholars. Ibn Hajar al-'Asqalâni, in *Ad-Durâr al-Kâminah*, vol. i, fol. 114<sup>a</sup>, describes him, on the authority of Ad-Dahabi, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, *A.H.* 774=A.D. 1373. See *Tabaqât* by Ibn Qâdi Shuhbah, fol. 152<sup>a</sup>; *Ad-Durâr-al-Kâminah*, vol. i, fol. 114<sup>a</sup>; *Dustûr al-I'lâm*, fol. 118<sup>b</sup>; *Tabaqât al-Mufassirin* by ad-Dâ'ûdî, fol. 22<sup>b</sup>; and Brock., vol. ii, p. 49.

The MS. opens thus:—

في ربيع الأول منها قال ابن اسحاق ثم غزا رسول الله صلى الله عليه وسلم دومة الجندل الخ \*

On the title-page as well as in the colophon, the present MS. is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dûmat al-Jandal, and ends with an account of his death and the election of Abû Bakr as the first Caliph.

We learn from Hâj. Khal., vol. ii, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources; and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS. dated the 30th Safar, *A.H.* 892=A.D. 1487, was collated, at Jâmi' al-Azhar, in Rabi' I, *A.H.* 892=A.D. 1487, by 'Abdalqâdir bin Ahmad al-'Alawi with the copy belonging to the Shaikhûniyah College (founded by Saifaddin ash-Shaikhû, who died in *A.H.* 758=A.D. 1357; see Huu'n al-Muhammârah, fol. 377<sup>b</sup>):—

بلغ هذا الجزء من تأليف المخاتف عمار الدين ابن كثير - بلغ مقابله  
حسب الجهد و الطاقة على الأصل المنقول منه وهو الجزء ..... من  
رثف الشيخونية لجل ذلك و وجدنا مكتوبة في النسخة المذكورة أنها

قويلت على نسخة قوبلت على نسخة المؤلف و وجدنا ذلك في مرضع منها و المقابلة على يد العبد المذنب عبد القادر بن احمد بن محمد بن نشوان العلوي الازدي الشافعي وذلك باشارة مالكها ومن كتبها سيدني ..... محمد بن ..... السيفي الاشرفي ..... بلغ العرض و المقابلة ..... تسع عشر ربيع الاول سنة اثنين و تسعين و ثمان مائة و ذلك بجامع الازهر \*

For other copies see Br. Mus., p. 143; Br. Mus. Suppl., No. 474; Landberg, No. 2; Houtsma-Brill, No. 175; Sprenger, Nos. 60, 61; Goth., No. 1568; Berlin, No. 9455; Cairo, vol. v, p. 19; and Waliaddin, No. 2348. See also Hāj. Khal., vol. ii, p. 24.

Written in large Arabian Naskh, with the headings in red.

The title-page contains several seals and signatures of former owners of the MS.

### No. 972.

fol. 160; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{4} \times 3\frac{3}{4}$ .

روضه المناظر في علم الاولى والآواخر

### RAWDAT AL-MANĀZIR FI 'ILM AL-AWĀ'IL WA'L-AWĀKHIR.

A compendium of general history, from the earliest times to A.H. 806=A.D. 1403.

Author: Muhibbaddin Abu'l-Walid Muhammed bin Muhammed bin Maḥmūd, called Ibn ash-Shihnah al-Hanafi al-Halabi محب الدين ابوالوليد محمد بن محمد بن محمود الشهير بابن الشعنة الحنفي الحلبي. He was born at Aleppo in A.H. 749=A.D. 1348. He held the post of Qādi in his native city, where he died in A.H. 815=A.D. 1412. See Al-Qabas al-Hāwi, vol. ii, fol. 117<sup>a</sup>; Muntakhab as-Sulūk, fol. 88<sup>b</sup>; Hadā'iq al-Hanafiyah, p. 308; Dustūr al-I'lām, fol. 75<sup>c</sup>; Tāj at-Tabaqāt, vol. ix, fol. 77<sup>a</sup>; and Brock., vol. ii, p. 141.

Beginning:—

قال سيدنا شيخ الاسلام محب الدين ..... الحمد لله الذي احسن كل شيء خلقه و مدا خلق الانسل من طين فتبارك الله احسن الخالقين النجع \*

The work is divided into a *Miftâh*, two *Misrâ'ī* and a *Khâtimah*. The *Miftâh* deals with the creation of the world, fol. 2<sup>a</sup>. The first *Misrâ'ī* contains a brief universal history, from Adam to Muḥammad's flight from Mecca to Medina, fol. 4<sup>b</sup>. The second *Misrâ'ī* is a short chronicle of Islam, from the beginning of the Hijrah to A.H. 806=A.D. 1403, fol. 26<sup>a</sup>. The *Khâtimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol. 145<sup>a</sup>.

For other copies see Berlin, No. 9456; Goth., No. 1573; Br. Mus. Suppl., No. 478; Paris, Nos. 1537-1541; Leyden, vol. ii, p. 153; Cairo, vol. v, p. 63; Nûr 'Uṣmâniyah, No. 3077; Ayâ Ṣûfiyah, No. 3233; and Waliaddin, No. 2426. See also Hâj. Khal., vol. iii, p. 491; and Iktifâ' al-Qunû', p. 374.

The work has been printed in Egypt, A.H. 1290.

Written in Naskh, with the headings in red.

Dated A.H. 992=A.D. 1584.

Scribe: مسليمان بن الحاج سالم.

### No. 973.

fol. 132; lines 23; size 8×5½; 6½×3½.

منتخب السلوك لمعرفة دول الملوك

### MUNTAKHAB AS-SULŪK LIMA'RIFAT DUWAL AL-MULŪK.

An abridgment of the *Kitâb as-Sulîk Lima'rîfat Duwal al-Mulûk* of Taqiaddin Abu'l-Abbâs Ahmâd bin 'Alî al-Maqrizî (d. A.H. 845=A.D. 1442), a chronicle of the period extending from A.H. 577=A.D. 1181 to A.H. 844=A.D. 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS. is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol. 1<sup>a</sup>, however, he reveals his name as Muḥammad al-Jamandâ (?) bin 'Isâ bin Dâ'ûd al-Afgân al-Hindî, a native of Bajwârah in the Punjab:—

منتخب الكتاب المسمى بالسلوك لدول الملوك تأليف الإمام  
العلامة الحافظ المنقى شيخ الإسلام شهاب الدين احمد بن علي بن عبد القادر  
بن محمد المقرizi المصري القاهرة الشافعى ..... انتخبه العبد المفتقر

إلى جود ربه المعبد المثان الباري محمد الجمندا (sic) بن عيسى بن داود الأفغان البهذلي البجواري عفى الله تعالى عنه اسما بلدة مشهورة في  
• درأة الفنجاب - كتبه منتخبة \*

The notices extend from the beginning of A.H. 704=A.D. 1304 to A.H. 844=A.D. 1440, the last year recorded in the original text.

The colophon runs thus:—

تم هذا الكتاب بوفاة مؤلفه الفقير إلى رحمة ربها أَحْمَدُ بْنُ عَلِيِّ الْمَقْرِبِيِّ  
الشاعري و دفن بالصحراء بباب الخضر على [ sic عَنْدَ ] والده الشاعر  
علاء الدين المقربي يوم الجمعة سابع عشر رمضان \*

Written in cursive Naskh, with numerous short lacunae. Fol. 82<sup>b</sup> contains a large gap marked with the words مِنْ الْبَيْاضِ Foll. 83-132 are supplied in a later hand. Not dated. Probably 18th century.

Fol. 1<sup>a</sup> and the last folio contain seals of Sulaimānjah (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Ali Shāh (A.H. 1258-1263=A.D. 1842-1847), the rulers of Oudh.

A seal and signature of a certain Muza'far Husain bin Masi'haddawlah is found on fol. 1<sup>b</sup>. A seal bearing the name of Zainaddin Ah'mad Khān Bahādur, dated A.H. 1229=A.D. 1814, is found on fol. 1<sup>a</sup>.

#### No. 974.

fol. 360; lines 24; size 8½ × 6½; 6 × 4.

#### IQD AL-JUMĀN FI TA'RĪKH AHL AZ-ZAMĀN.

The second volume of the 'Iqd al-Jumān, a universal history, from the earliest times down to A.H. 850=A.D. 1446.

Author: Badraddin Abū Muḥammad Maḥmūd bin Ah'mad al-Aini بدر الدين ابو محمد محمد بن احمد العيني (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

The present volume begins with the account of the Prophet Abraham:-

نصل في قصة الخليل عليه السلام \*

The following are the principal subjects contained in this volume : Legends of the early Prophets, from Abraham to Christ, foll. 1<sup>b</sup>-231<sup>a</sup>; the ancient Persian dynasties, foll. 231<sup>a</sup>-257<sup>a</sup>; Pharaohs of Egypt, foll. 257<sup>a</sup>-281<sup>a</sup>; the ancient Greek kings, foll. 281<sup>b</sup>-283<sup>a</sup>; Byzantines or the Eastern Roman Empire, foll. 283<sup>a</sup>-288<sup>a</sup>; the ancient Greek and Roman philosophers, foll. 288<sup>b</sup>-291<sup>a</sup>; a brief account of the European nations, foll. 291<sup>a</sup>-293<sup>b</sup>; a few ancient kings or Rājahs of India, foll. 294<sup>a</sup>-296<sup>b</sup>; a few ancient Chinese kings, foll. 296<sup>b</sup>-297<sup>a</sup>; Ḥimyarite kings or Tubbas of Yemen, foll. 297<sup>a</sup>-305<sup>a</sup>; Abyssinians, foll. 305<sup>a</sup>-307<sup>a</sup>; kings of Hirah, foll. 307<sup>b</sup>-313<sup>a</sup>; Ḡassānids, foll. 313<sup>a</sup>-318<sup>a</sup>; some kings who ruled in different parts of Arabia, foll. 318<sup>a</sup>-319<sup>b</sup>; genealogical account of eminent Arab tribes, foll. 319<sup>b</sup>-360<sup>b</sup>.

The entire work is divided into nineteen volumes. The present volume, which is designated in the colophon as the second *Juz*, was completed on Friday, the 10th of Rabi' II, A.H. 825=A.D. 1422.

The colophon runs thus :—

تم الجزء الثاني من عقد الجمان للأمام البدري محمود العيني رحمة الله المؤرخ بخطه يوم الجمعة آخر النهار العاشر من ربى الآخر سنة خمس وعشرين وثمانمائة

For other copies see Paris, Nos. 1842-4; Walladdin, No. 2376; and Cairo, vol. v, p. 88. See also Ḥāj. Khal., vol. iv, p. 229; Brock., vol. ii, p. 53; and Iktifā' al-Qunū', p. 376.

Written in cursive Naskh.

Dated A.H. 1143=A.D. 1730.

Scribe: محفوظ بن محمد السروي.

### No. 975.

foll. 183; lines 21; size 8×6; 6½×3½.

سط النجوم العوالى في أبناء الأرائل والتوالى

SIMT AN-NUJŪM AL-'AWĀLĪ FI  
ANBĀ' AL-AWĀ'IL WA'T-  
TAWĀLĪ.

The second volume of the *Ta'rīkh al-'Isāmī*, a general Muslim history, from the earliest times to A.H. 1103=A.D. 1692.

Author: 'Abdalmalik bin al-Husain bin 'Abdal-Malik ash-Shāfi'i

عبد الملك بن العسين بن عبد الملك الشافعى العصامى al-Isâmi . He was born in A.H. 1049=A.D. 1639, at Mecca, where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse, and died in his native city on Friday, the 13th Sha'bân, A.H. 1111=A.D. 1699. See *Silk ad-Durar*, vol. iii, p. 139; *Tâj at-Tabaqât*, vol. xii, part i, fol. 63<sup>b</sup>; and Brock., vol. ii, p. 384.

The MS. opens with the following rubric:—

\* ذكر خروج سليمان ابن عزد في التوابين

The entire work is divided into four *Maqsad* and a *Khâtimah*, each being subdivided into several *Bâb*. The present volume, designated on the title-page as the second *Juz*, contains only a portion of the fourth *Maqsad* and the *Khâtimah*. It begins with an account of the rebellion of Sulaimân bin Şurad at Tawwâbin, in A.H. 65=A.D. 685, against 'Abdalmalik (A.H. 65–86=A.D. 685–705).

Contents:—

*Maqsad IV.*

*Bâb* III. Fâtimids, fol. 43<sup>a</sup>.

*Bâb* IV. Ayyûbids of Egypt and Syria, fol. 63<sup>b</sup>.

*Bâb* V. Turcomans or Bahri Mamlûks, fol. 69<sup>b</sup>.

*Bâb* VI. Circassians or Burji Mamlûks, fol. 75<sup>b</sup>.

*Bâb* VII. Ottoman Sultâns of Turkey, fol. 91<sup>a</sup>.

The *Khâtimah*, which deals chiefly with the descendants of Abû Tâlib, is subdivided into three *Bâb*; the first, containing their genealogical tree, fol. 125<sup>b</sup>; the second, dealing with those who claimed sovereignty, fol. 139<sup>a</sup>; and the third, treating of those who ruled as Sharifs of Mecca, fol. 164<sup>a</sup>.

For other copies see Br. Mus., p. 573; Br. Mus. Suppl., Nos. 492–3; Berlin, No. 9478; Paris, No. 1563; and Cairo, vol. v, p. 69.

Written in cursive Naskh, with the headings in red. Foll. 90<sup>b</sup> and 125<sup>a</sup> are blank.

Dated A.H. 1223 = A.D. 1808.

Scribe: اسماعيل بن عيسى بن اسماعيل البحري

## HISTORY OF CREEDS AND SECTS.

No. 976.

fol. 177 ; lines 23 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

كتاب الملل والنحل

### KITĀB AL-MILAL WA'N-NIHAL.

The well-known history of creeds and sects; complete in two parts.

Author: Abu'l-Fath Muḥammad bin 'Abdalkarim bin Aḥmad ash-Shahrastāni. ابو الفتح محمد بن عبد الكريم بن احمد الشهير سطانی. He was born at Shahrastān (a town in Khurāsān) in A.H. 479=A.D. 1086. The author of the *Mir'āt al-Janān*, fol. 317<sup>a</sup>, describes him as a distinguished Imām, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect. In A.H. 510=A.D. 1116 he visited Bağdād, where he resided three years, and where a high degree of favour was manifested towards him by the public. He knew by heart a great quantity of traditions; his conversation was most agreeable, and he used to address pious exhortations to his auditors. He wrote several works, and died at his native town towards the end of Sha'bān, A.H. 548=A.D. 1153. For further particulars of his life see Ibn Khallikān (De Slane's translation), vol. ii, p. 675; *Mir'āt al-Janān*, fol. 317<sup>a</sup>; *Tabaqāt* by Al-Isnawī, fol. 137<sup>a</sup>; *Tabaqāt* by Ibn al-Mullaqqīn, fol. 105<sup>b</sup>; *Tabaqāt* by Ibn Qādi Shuhbāh, fol. 53<sup>b</sup>; *Tabaqāt al-Kubrā* by As-Subkī, vol. v, fol. 63<sup>a</sup>; *Tāj at-Tabaqāt*, vol. vi, part i, fol. 251<sup>b</sup>; *Dustūr al-I'lām*, fol. 74<sup>a</sup>; and Brock., vol. i, p. 428.

Beginning :—

الحمد لله حمد الشاكرين بجمع معاهدة كلها على جميع نعماته كلها  
حمدًا كثيراً طيباً مباركاً كما هو أهل الْحَمْدِ \*

For the contents of the work see Berlin, No. 2802. For other copies see India Office, Nos. 382, 383; Ayā Ṣūfiyah, Nos. 2369, 2370; Nûr 'Uṣmânīyah, No. 2216; Kōpr., No. 322; Waliaddin, No. 2151; and Rāmpūr, p. 322. For Turkish and Persian translations see Brock., vol. i, p. 428. See also Hāj. Khal. vol. vi, p. 116; and Iktifā' al-Qunū', p. 174.

The Arabic text was edited and published by W. Cureton in two vols., London, 1846. It was also printed in Būlāq, A.H. 1261.

Written in fair minute Naskh, within gold and coloured ruled borders. The headings are in red.

Slightly worm-eaten. Foll. 64<sup>a</sup> and 65<sup>a</sup> are blank.

Not dated. Probably 17th century.

A seal bearing the inscription افوض اصرى الى الله, dated A.H. 1252=A.D. 1837, is found on the title-page.

### No. 977.

foll. 289; lines 19; size 9½×5; 6½×2½.

The Same.

Another copy of the same work.

Beginning:—

قال الشيخ العلامة محمد بن عبد الكريم الشهير سطاني لما وقنى  
الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات والملل واهل  
الاهواء والنحل ..... اردت ان اجمع ذلك في مختصر يحتوى  
جميع ماتدين به المنديدين واتتحله المنتحليون الخ \*

Written in fair Naskh, with the headings in red.

Foll. 256–289 are supplied by a later hand. Several folios are  
badly worm-eaten.

Foll. 25<sup>a</sup>, 33<sup>a</sup>, 89<sup>a</sup>, 144<sup>a</sup>, 160<sup>a</sup>, 192<sup>a</sup> and 200<sup>a</sup> contain seals of a  
certain Muhammad A'zam.

Not dated. Probably 17th century.

## HISTORY OF THE PROPHETS.

No. 978.

fol. 12; lines 12; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

[رسالة في تاريخ الانبياء]

### RISĀLAH FĪ TA'RĪKH AL-ANBIYĀ'.

A short tract containing a chronology of the Prophets, from Adam to Muḥammad, and their ages.

Author: Qādi Zainaddin 'Abdalbāsiṭ bin Khalil bin Shāhin al-Malāti al-Hanafī بقاضي زين الدين عبد الباسط بن خليل بن شاهين الحنفي  
العنفي.

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burji Mamlūk kings of Egypt, and held the post of Qādi. Ibn Iyās, in his *Baddā'i az-Zuhūr* (No. 1072 below), refers to him frequently as his Shaikh and teacher. Besides the present work, our author wrote a continuation of the *Ta'rīkh al-Islām* of Ad-Dahabī, A.H. 744–896=A.D. 1343–1491, entitled *Nail al-Amal* (a copy is described in Bodl., vol. i, No. 803), and a short chronological account of the Sultāns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultān Salim I (A.H. 918–926=A.D. 1512–1520), in A.H. 923=A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920=A.D. 1514, as given by Brock., vol. ii, p. 54, is evidently incorrect.

Beginning:—

قال الشیعی الامام العلامہ زین الدین عبد الباسط الحنفی - اما بعد  
حمد الله على جزيل نواله و الصلاة و السلام على سیدنا محمد وصحبه  
و آله فهذا رسالة لطيفة مختصرة ظرفية مباركة شریفة تشتمل على تاریخ  
مابین الانبیاء الکبار من المدد و السنین و العوام و بیان اولی العزم منهم  
على سیدنا و علیهم افضل الصلاة و السلام جمعتها من کلام العلماء الاعلام  
و الانمۃ فی هذا الشان من آدم الی نبیتنا محمد علیهم الصلاة و السلام  
و بالله المستعان \*

The tract concludes thus:—

هذا آخر ما فتح الله به من الكلام في هذا المقام و الحمد لله اولا  
و آخرًا ظاهراً وباطناً \*

Written in fair Naskh. Not dated. Probably 17th century.

A fly-leaf at the beginning contains a short notice of the present work in English, with the initials G. C. R.

No. 979.

fol. 524; lines 13; size 11 x 7; 8 x 5.

بنو الخلق و سير الانبياء

**BAD'AL-KHALQ WA SIYAR AL-  
ANBIYĀ'.**

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad, from the creation of the world to the expedition of Abraha (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, *Ka'bah*, in the year of Muhammad's birth; chiefly based on the Qurān, its commentaries, and the Ḥadīṣ.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

1. Hishām bin Muḥammad al-Kalbi (*d. A.H. 204=A.D. 819*).
2. Ibn Qutaibah ad-Dinawari (*d. A.H. 276=A.D. 889*).
3. Sulaimān bin Aḥmad aṭ-Tabarānī (*d. A.H. 360=A.D. 971*).
4. 'Ali bin Muḥammad al-Māwardi (*d. A.H. 450=A.D. 1058*).
5. Imām al-Ġazālī (*d. A.H. 505=A.D. 1111*).
6. Maḥmūd bin 'Umar az-Zamakhsharī (*d. A.H. 538=A.D. 1143*).
7. Abu'l-Faraj Ibn al-Jawzī (*d. A.H. 597=A.D. 1200*).
8. Muḥammad bin Ishāq al-Qūnawī (*d. A.H. 672=A.D. 1273*).

Beginning:—

الحمد لله الذي خلق العرش و السماو و اخترع الفلك الدوار  
وابدع الاشياء و فطر الارضين السبع و وضعها على الماء .....  
اما بعد فهذا كتاب اذكر فيه بعون الله تعالى ذكر مبدأ المخلوقات و خلق  
العرش و الكرسي و السموات و الارضين و ما فيهن و تنصيص النببيين من خلق  
آدم الى ايام بنى اسرائيل و ماجرى مجرى ذلك الخ \*

The work is divided into forty *Majális* (sittings), some of which are subdivided into several *Báb*, as follows :—

*Majlis I.* On the creation of the earth, in the following seven *Báb* :—

I. Fol. 3 <sup>a</sup> .	الباب الاول في بدء خلق الارض و كيفيتها
II. Fol. 7 <sup>b</sup> .	الباب الثاني في حدود الارض و مسافتها و اطريقها * و سكانها *
III. Fol. 10 <sup>a</sup> .	الباب الثالث في ذكر الايام التي خلقها الله فيها
IV. Fol. 10 <sup>a</sup> .	الباب الرابع في ذكر اسمائها و القابها
V. Fol. 11 <sup>a</sup> .	الباب الخامس في ذكر ما زين الله الارض بها
VI. Fol. 11 <sup>b</sup> .	الباب السادس في مالها
VII. Fol. 12 <sup>a</sup> .	الباب السابع في وجوه الارض المذكورة في القرآن

*Majlis II.* On the creation of the seven heavens, in the following seven *Báb* :—

I. Fol. 13 <sup>b</sup> .	الباب الاول في بدء خلق السموات
II. Fol. 14 <sup>a</sup> .	الباب الثاني في جوهرها و اجناسها
III. Fol. 14 <sup>a</sup> .	الباب الثالث في ذكر هيئتها و مسافتها
IV. Fol. 14 <sup>b</sup> .	الباب الرابع في ذكر اسمائها و القابها
V. Fol. 16 <sup>b</sup> .	الباب الخامس في ذكر الايام التي خلق الله السموات فيها *
VI. Fol. 17 <sup>a</sup> .	الباب السادس في ذكر عازين الله السماء به
VII. Fol. 24 <sup>b</sup> .	الباب السابع في ذكر مآلها

*Majlis III.* On the creation of the sun and the moon, fol. 25<sup>a</sup>.

*Majlis IV.* On the creation of Adam, in eleven *Báb*, as follows :—

I. Fol. 32 <sup>b</sup> .	الباب الاول في ذكر وجوه من الحكم في خلق آدم
II. Fol. 33 <sup>b</sup> .	الباب الثاني في بدء خلق آدم
III. Fol. 36 <sup>b</sup> .	الباب الثالث في صفة نفخ الروح فيه
IV. Fol. 40 <sup>b</sup> .	الباب الرابع في ذكر خلق حواء عليها السلام
V. Fol. 41 <sup>b</sup> .	الباب الخامس في ذكر امتناع الله تعالى آدم
VI. Fol. 47 <sup>a</sup> .	الباب السادس في حال آدم بعد هبوطه الى الارض و ما كان منه *

VII. Fol. 54<sup>b</sup>. الباب السابع في حال ابليس بعد هبوطه الى الارض

VIII. Fol. 55<sup>b</sup>. الباب الثامن في ملائكة ابليس آدم

IX. Fol. 57<sup>a</sup>. الباب التاسع في ذكر قابيل و هابيل

X. Fol. 60<sup>b</sup>. الباب العاشر في ذكر وفاة آدم

XI. Fol. 61<sup>b</sup>. الباب الحادي عشر في الخصائص التي خص بها آدم

*Majlis V.* Enoch, fol. 62<sup>a</sup>.

*Majlis VI.* Hárüt and Márüt, fol. 64<sup>a</sup>.

*Majlis VII.* Noah, fol. 67<sup>a</sup>.

*Majlis VIII.* Hûd (probably Heber of the Bible), fol. 74<sup>b</sup>.

*Majlis IX.* 'Ád and his son Shaddâd, with a description of the latter's terrestrial paradise, called *Iram*, fol. 80<sup>a</sup>.

*Majlis X.* Sâlih, fol. 86<sup>a</sup>.

*Majlis XI.* The people of Ar-Rass (اصحاب الرس), fol. 91<sup>b</sup>.

*Majlis XII.* Abraham, in the following eight *Bâb* :—

I. Fol. 96<sup>b</sup>. الباب الاول في مولد ابراهيم

II. Fol. 98<sup>b</sup>. الباب الثاني في ذكر خروجه من السرب و رجوعه  
\* الى قومه \*

III. Fol. 104<sup>b</sup>. الباب الثالث في ذكر مولد اسماعيل و اسعف  
\* و نزول اسماعيل و امه العرم و قصة زمزم \*

IV. Fol. 111<sup>b</sup>. الباب الرابع في صفة بناء الكعبة من اول اصرها الى  
آخرها \*

V. Fol. 116<sup>a</sup>. الباب الخامس في ذكر امر الله خليله بذبح الولد

VI. Fol. 121<sup>a</sup>. الباب السادس في ذكر هلاك نمرود

VII. Fol. 123<sup>b</sup>. الباب السابع في وفاة سارة وهاجر و ذكر ازواج ابراهيم  
\* ووفاته \*

VIII. Fol. 124<sup>b</sup>. الباب الثامن في خصائص ابراهيم

*Majlis XIII.* Ishmael and Isaac, fol. 125<sup>b</sup>.

*Majlis XIV.* Lot, fol. 127<sup>b</sup>.

*Majlis XV.* Joseph, fol. 132<sup>b</sup>.

*Majlis XVI.* Müsâ bin Mishâ, the grandson of Joseph, fol.  
174<sup>b</sup>.

*Majlis XVII.* Job, fol. 175<sup>a</sup>.

*Majlis XVIII.* Du'l-Kifl (ذوالكفل ), fol. 186<sup>a</sup>.

*Majlis XIX.* Jethro, the father-in-law of Moses, fol. 189<sup>a</sup>.

*Majlis XX.* Moses, in twenty-seven *Bâb*, as follows :—

I. Fol. 191<sup>b</sup>. الباب الاول في ذكر نسبه

II. Fol. 191<sup>b</sup>. الباب الثاني في ذكر مولده

III. Fol. 201<sup>a</sup>.      الباب الثالث في ذكر حلبة هارون و موسى  
 الباب الرابع في قتله القبطي و خروجه من مصر و زوجة مدبن \*

IV. Fol. 201<sup>b</sup>.      الباب الخامس في دخول موسى ارض مدبن و تزويف شعيب ابنه ايلاء \*

V. Fol. 203<sup>b</sup>.      الباب السادس في ذكر عصا موسى  
 الباب السابع في خروج موسى يامله من مدبن و تكليم الله ايلاء في الطريق و ارساله الى فرعون و اخاه هارون معه \*

VII. Fol. 208<sup>a</sup>.      الباب الثامن في دخول موسى و هارون على فرعون \*

VIII. Fol. 215<sup>b</sup>.      الباب التاسع في ذكر خروج موسى و هارون مع السحرة يوم الربنة \*

X. Fol. 221<sup>a</sup>.      الباب العاشر في قصة خربيل مؤمن آل فرعون و امرأته و اولاده و مقتليهم \*

XI. Fol. 222<sup>a</sup>.      الباب العادي عشر في قصة أممية امارة فرعون

XII. Fol. 223<sup>b</sup>.      الباب الثاني عشر في قصة بناء الصروح

XIII. Fol. 225<sup>a</sup>.      الباب الثالث عشر في ذكر الآيات

XIV. Fol. 226<sup>a</sup>.      الباب الرابع عشر في ذكر صفة الآيات و تفصيلها

XV. Fol. 232<sup>b</sup>.      الباب الخامس عشر في قصة اسراء موسى ببني اسرائيل الى البحر و كيفية نجاة موسى و قومه و هلاك فرعون و قومه \*

XVI. Fol. 238<sup>b</sup>.      الباب السادس عشر في ذكر ذهاب موسى الى الجبل لملاقات رب و ما يتعلّق بذلك \*

XVII. Fol. 247<sup>b</sup>.      الباب السابع عشر في قصة هارون و بني اسرائيل مع السامری \*

XVIII. Fol. 255<sup>a</sup>.      الباب الثامن عشر في قصة قارون

XIX. Fol. 260<sup>b</sup>.      الباب التاسع عشر في قصة موسى و خضر

XX. Fol. 274<sup>b</sup>.      الباب العشرون في ذكر عاملين قتيل بني اسرائيل و قصة البقرة \*

XXI. Fol. 280<sup>a</sup>.      الباب العادي و العشرون في ذكر بناء بيت المقدس و ثابتة السكينة \*

الباب الثاني و العشرون في ذكر مسیر بنی اسرائیل الى الشام حيث جلوزوا البحر و صفة حرب جبارین و وقعة التیه وما يتعلّق بذلك \*

الباب الثالث و العشرون في ذكر النقباء الذين اختارهم موسى ليكونوا كفالة له على قومه

الباب الرابع و العشرون في ذكر النعم التي انعم الله على بنی اسرائیل في التیه \*

الباب الخامس و العشرون في فتح اريحا و نزول بنی اسرائیل الشام \*

الباب السادس و العشرون في ذكر وفاة هارون

الباب السابع و العشرون في ذكر وفاة موسى

*Majlis XXI.* Joshua, fol. 299<sup>b</sup>.

*Majlis XXII.* On the prophets and kings who ruled over the Israelites after the death of Joshua, fol. 302<sup>a</sup>.

*Majlis XXIII.* Ezekiel, fol. 302<sup>b</sup>.

*Majlis XXIV.* Elias, fol. 304<sup>b</sup>.

*Majlis XXV.* Samuel, in the following five *Bab* :—

الباب الاول في بدو امر اشمویل و صفة نبوته

الباب الثاني في قصة ملك طالوت و ابنان التابوت

و حرب جالوت \*

الباب الثالث في قصة اشمویل حين اوحى الله اليه ان

يأمر طالوت بالمسير الى قتال جالوت مع

بني اسرائیل \*

الباب الرابع في ذكر بدو امر داؤد عليه السلام و حرب جالوت و صفة قتله \*

الباب الخامس في ما جرى بين طالوت و داؤد عليه السلام بعد قتال جالوت \*

*Majlis XXVI.* David, in the following seven *Bab* :—

الباب الاول في ذكر ما خص الله تعالى نبيه داؤد من الفضائل \*

الباب الثاني في قصة داؤد حين ابتنى بالخطية و ما يتصل بها \*

الباب الثالث في قصة خروج ابن داود و ما كان  
من امرهما \*

الباب الرابع في قصة اصحاب السبت

الباب الخامس في قصة حكم داود و سليمان عليهما  
السلام في العرش \*

الباب السادس في قصة اختلاف داود ابنة سليمان  
و ذكر بدو الخاتم \*

الباب السابع في ذكر وفاة داود عليه السلام  
*Majlis XXVII.* Solomon, in the following four *Bâb* :—

الباب الاول في ذكر مالخص الله نبيه سليمان عليه  
السلام \*

الباب الثاني في قصة بلقيس ملكة سبا و الهدى و ما  
يتعلق بها \*

الباب الثالث في غزوة سليمان ابا زوجة جرادة و خبر  
شياطين اخذ خاتمه و سبب زوال ملكه \*

الباب الرابع في ذكر وفاة سليمان عليه السلام

*Majlis XXVIII.* On the prophets Isaiah, Jeremiah, Daniel and Ezra, with an account of Nebuchadnezzar (، بخت نصر)، in the following five *Bâb* :—

الباب الاول في قصة شعيباء عليه السلام

الباب الثاني في قصة ارميا

الباب الثالث في قصة دانيال عليه السلام

الباب الرابع في قصة عزير بن شرحبيل

الباب الخامس في ذكر غزوة بخت نصر العرب و قصة  
برخيا اب زكريا \*

*Majlis XXIX.* Luqmân, fol. 410<sup>b</sup>.

*Majlis XXX.* Balûqîyâ, fol. 413<sup>b</sup>.

*Majlis XXXI.* Du'í-Qarnain, in the following five *Bâb* :—

الباب الاول في ذكر نسبة و لقبه

الباب الثاني في ذكر بده امرة

الباب الثالث في ذكر بعض العوادث التي كانت في  
ايام ذى الفردين \*

الباب الرابع في صفة سد ذى القرنيين وما يتعلّق به  
الباب الخامس في دخول ذى القرنيين الظلمات

*Majlis XXXII.* On the prophets Zacharias, John the Baptist, Jesus and his mother Mary, in thirteen *Bâb*, as follows:—

I. Fol. 433<sup>b</sup>. الباب الأول في ذكر مولد مريم  
II. Fol. 437<sup>a</sup>. الباب الثاني قال الله تعالى هنالك مما ذكرنا ربه  
III. Fol. 440<sup>a</sup>. الباب الثالث في ذكر نبوته وسيرته  
IV. Fol. 443<sup>a</sup>. الباب الرابع في ذكر مقتل يحيى عليه السلام  
V. Fol. 444<sup>b</sup>. الباب الخامس في مقتل زكريا عليه السلام  
VI. Fol. 445<sup>a</sup>. الباب السادس في مولد عيسى عليه السلام  
VII. Fol. 449<sup>a</sup>. الباب السابع في ذكر رجوع مريم بابتها بعد الولادة من بيت لحم إلى قومها \*

VIII. Fol. 450<sup>b</sup>. الباب الثامن في ذكر خروج عريم وعيسى إلى مصر.  
IX. Fol. 452<sup>a</sup>. الباب التاسع في صفة عيسى وحليمه  
X. Fol. 452<sup>a</sup>. الباب العاشر في ذكر الآيات والمعجزات التي ظهرت على عيسى في صباة \*

XI. Fol. 455<sup>a</sup>. الباب الحادي عشر في ذكر رجوع مريم وعيسى عليهما السلام إلى بلادهما بعد موت هيرودوس \*

XII. Fol. 456<sup>a</sup>. الباب الثاني عشر في قصة العواري  
XIII. Fol. 457<sup>a</sup>. الباب الثالث عشر في ذكر خصائص عيسى والمعجزات التي ظهرت على يده بعد مبعثه إلى أن رفعه الله إلى السماء \*

*Majlis XXXIII.* The three Apostles who were sent by Jesus to Antioch, fol. 476<sup>a</sup>.

*Majlis XXXIV.* Jonah, fol. 479<sup>b</sup>.

*Majlis XXXV.* The *Ashâb al-Kâhf*, or the Companions of the Cave, fol. 486<sup>a</sup>.

*Majlis XXXVI.* Saint George, fol. 497<sup>b</sup>.

*Majlis XXXVII.* Shamsûn (a saint), fol. 505<sup>a</sup>.

*Majlis XXXVIII.* The *Ashâb al-Ukhâdûd*, or the Companions of the Trench, fol. 506<sup>b</sup>.

*Majlis XXXIX.* Barsîshâ (a saint), fol. 512<sup>b</sup>.

*Majlis XL.* Abrahah's expedition against Mecca, fol. 517<sup>b</sup>.

Written in fair bold *Naskh*, with the headings in red. Dated A.H. 1278=A.D. 1861.

Scribe: الحاچ محمد جمال بن احمد جمال بخشی.

According to a note on the title-page, the MS. was obtained from the Åṣafiyah Library of Haidarâbâd (Deccan) in exchange for some books.

## HISTORY OF MUHAMMAD.

No. 980.

fol. 107; lines 11; size  $8 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

شماںل النبی

## SHAMĀ'IL AN-NABI.

An account of the features, manners and character of the Prophet by Abū 'Isā Muḥammad bin 'Isā at-Tirmidī; ابو عیسیٰ محمد بن عیسیٰ ترمذی (d. A.H. 279=A.D. 892; see Lib. Cat., vol. v, part i, No. 210).

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشیعی الحافظ

\* ابو عیسیٰ محمد بن عیسیٰ بن سورة الترمذی رحمة الله الخ \*

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No. 133.

For other copies see Berlin, No. 9634; Paris, No. 712; *Bashir* Âgâ, No. 159; *Waliaddin*, No. 772; *Hamidiyah*, No. 341; *Nûr* 'Uṣmâniyah, Nos. 1168-75; *Ayâ Şüfiyah*, No. 704; *Köpr.*, No. 354; *Bûhâr*, No. 21; and *Râmpûr*, p. 94. See also Brock., vol. i, p. 162; and *Hâj. Khal.*, vol. iv, p. 70.

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see *Iktîfâ' al-Qunû'*, p. 133.

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten.

Not dated. Probably 16th century.

- Three fly-leaves at the beginning, and one at the end, contain miscellaneous notes and extracts from various books of Hadîṣ.

### No. 981.

fol. 60; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 2$ .

The Same.

Another copy of the same work, beginning as the above.

According to the following colophon, the present copy, dated A.H. 1173=A.D. 1759, was transcribed by 'Ali ash-Sharshâbî, a disciple of Shaikh 'Alî bin Ahmad as-Šâ'îdî al-'Adawî (*d.* A.H. 1189=A.D. 1775; see *Silk ad-Durar*, vol. iii, p. 206):—

كتبه العظيم على الشريعي لنفسه غفران الله له ولوالديه وللمسلمين  
الجمعين وآخرها عن العلامة الشيخ على الصعيدي العدري نفعنا الله  
به أمين وكان الفراغ منه يوم الجمعة ثانية عشرين شهر شوال سنة ١١٧٣ \*

Written in fair *Naskh*, with marginal notes. The headings are in red.

### No. 982.

fol. 175; lines 25; size  $10 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{4}$ .

شرح شمائل النبي

### SHARH SHAMÂ' IL AN-NABI.

A commentary on the *Shamâ'il an-Nabi* of At-Tirmidî, by 'Isâmaddin Ibrâhîm bin Muhammâd bin 'Arabshâh al-Isfara'inî. عصام الدين ابراهيم بن محمد بن عربشاه الاصفرايني

Beginning:—

الحمد لله الذي جعل الانسان مصطفى باكمل الشمائيل وعمرها احمد  
الخلائق محمود الخسائل الخ \*

The author, a most diligent scholar of Transoxiana, who wrote several useful works, was born at Isfara'in, a town in the neighbourhood of Naisâpûr. He was appointed professor in the Madrasah founded by Shâhrûkh Mirzâ (A.H. 807-850=A.D. 1404-1447); but

subsequently he resigned this post, and went to Bukhārā, in A.H. 926=A.D. 1520, where he enjoyed the favour of its ruler, 'Ubaidallāh Khān (A.H. 940-946=A.D. 1533-1539). He died in A.H. 944=A.D. c. 1537. See Ḥabib as-Siyar, vol. iii, *Juz* iii, p. 348; Ḥadā'iq al-Hanafiyah, p. 373; and Brock, vol. ii, p. 410.

For other copies of the work see Escr., No. 1733; Köpr., No. 315; and Rāḡib Pāshā, No. 280. See also Ḥāj. Khal., vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabī' II, A.H. 1030=A.D. 1621.

No. 983.

fol. 23; lines 25-35; size 11×6½; 8×4.

شرح شعائذ النبي

## SHARH SHAMĀ'IL AN-NABI.

An incomplete and imperfect copy of a rare commentary on the same *Shamā'il an-Nabi* of At-Tirmidī, by Amīr Nasimaddin Muham-mad, commonly called Mirak Shāh. امیر نسیم الدین محمد المشتهر بمیرک شاہ

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى افتتح هذا الكتاب الشريف

العظيم المقدار بحمد الله الكريم الغفار الخ \*

The author, Mirak Shāh, who flourished in the middle of the 10th century of the Hijrah, was the son of Amīr Jamīladdin 'Atā'allāh al-Husainī (d. A.H. 930=A.D. 1524), the author of a Persian work, entitled *Rawdat al-Ahbāb* (see Lib. Cat., vol. vi, No. 496). Khwānd Amīr, in the Ḥabib as-Siyar, vol. iii, *Juz* iii, p. 349, while speaking of Mirak Shāh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultāniyah Madrasah of Harāt.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب صورة الصحن.

The first twenty folios are written in ordinary *Nasta'liq*, and the rest in *Nim-Shikastah*; apparently, by different scribes.

Not dated. Probably 18th century.

No. 984.

• fol. 125; lines 21; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ; 5 x 3.

شرح شمائل النبي  
**SHARH SHAMĀ'IL AN-NABI.**

A rare copy of a commentary on the same *Shamā'il an-Nabi* of At-Tirmidī, by Shamsaddin Mawlā Muḥammad al-Ḥanafī شمس الدين مولى محمد الحنفي.

Beginning:—

قال شكر الله سعيه الحمد لله الحمد هو الثناء الجميل الاختياري  
من نعمه او غيرها المُ  
•

The author, Mawlā Muḥammad al-Ḥanafī, who flourished in the middle of the 10th century of the Hijrah, was a disciple of Amir Jamāladdin 'Atā' allāh al-Ḥusainī (d. A.H. 930=A.D. 1524), as appears from the following note on the title-page; a note, said to be a copy of one written by the author himself:—

ترمذی خیر از سفن جامع تصنیفات دارد ازانچمه یکی شمائل  
النبي است علیه الصلوٰة و السلام و آن از احسن شمائل و کتبی است  
که درین باب تصنیف کرده اند و میامن و برکات بسیار دارد و برای هر مهم  
که بخواهد مقصود حاصل شود و این معنی مجرب گشته کذا افاد شیخنا  
و استاذنا الامیر جمال الدین عطاء اللہ مدظلہ العالی فی شرح المشکوٰۃ  
و فقیر این سخن را از ایشان شنوده ام - نقلت هذه الفائدة من خط استاذ  
المحققین و سند المدققین مولی الحنفی الملة والدین \*

Khwānd Amir, in the *Habib as-Siyar*, vol. iii, *Juz* iii, p. 349, while speaking of Mawlā Muḥammad al-Ḥanafī in the present tense, describes him as a man of vast learning and some piety; adding that he held the post of professor in the Sultāniyah Madrasah of Harrāt.

The work was completed, as stated by the author at the end, on Tuesday, the 6th Jumādā I, A.H. 926=A.D. 1520.

Written in small and close *Nasta'liq*, with some marginal notes marked with the words منه مدظلہ. The headings are in red. Slightly water-stained.

Dated A.H. 935=A.D. 1529.

Two seals bearing the inscription مَحْبُّ احْبَابِ عَبْدِ الرَّوْهَبِ are found at the end. The title-page also contains three seals, but illegible.

## No. 985.

fol. 136; lines 19; size 10×7; 7×4.

شرح شمائل النبي  
**SHARH SHAMĀ'IL AN-NABI.**

The unique copy of a commentary on the same *Shamā'il an-Nabī* of At-Tirmidī.

The author, who does not reveal his name, refers on fol. 86<sup>a</sup> to Sayyid Aṣiladdin, whom he calls أَسْنَادُ الْأَسْنَادِ (the teacher's teacher). This Aṣiladdin, whose full name was Amir Sayyid Aṣiladdin 'Abdallāh bin 'Abdarrahmān al-Ḥusaini ash-Shirāzī, wrote a comprehensive history of the Prophet, entitled *Durj ad-Durar* (see Lib. Cat., vol. vi, No. 485), and died in A.H. 883=A.D. 1478. See Ḥabib as-Siyar, vol. iii, *Juz* iii, p. 335.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى قال الشیعی الحافظ  
ابو عیسیٰ محمد بن عیسیٰ بن سورة الترمذی المصنف رحمة الله باب  
ماجاء في خلق رسول الله على الله عليه و سلم لى هذا باب في بيان  
احادیث واردة في خلق رسول الله الخ \*

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamā'il* of At-Tirmidī.

## No. 986.

fol. 275; lines 25; size 8½×6; 6×4.

شرح شمائل النبي  
**SHARH SHAMĀ'IL AN-NABI.**

A copious commentary on the same *Shamā'il an-Nabī* of At-Tirmidī, by Zainaddin 'Abdarra'ūf Muḥammad bin Tāj al-Ārifīn bin

زَيْنُ الدِّينِ عَبْدُ الرَّوْفِ مُحَمَّدُ ʻAлиٌ بْنُ زَيْنٍ الْعَابِدِيُّ الْمَنَاوِيُّ (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

### **Beginning ;—**

شمائل اهل الفضائل في الحديث و القديم و عوائد ارباب الغواند  
في كل مطلع قويم حمد الذات المتعالية المستوجبة لكل كمال و جلال  
و جمال و تعظيم الخ \*

In the preface, the author mentions two commentaries on the *Shamā'il* of At-Tirmidī, one by 'Isāmaddin al-Isfārā'ini (No. 982 above), and the other by Ibn Hajar al-Haiṣāmī (*d.* A.H. 973=A.D. 1565). The former, says our author, although a good production, contains some merely conjectural and hypothetical explanations; while the latter, based on the former, curtails important matter, and he zealously reprimands the author for spending time over unnecessary points. Our author, being requested by some of his learned friends, wrote the present work, selecting materials from both the commentaries, with handsome additions of his own. The former is referred to with the initial of its author's name, viz., العمام, and the latter with the word الشارح. The work was completed, as stated by the author at the end, in A.H. 999=A.D. 1591.

For other copies see Alger, No. 1666; Yeni, No. 241; Râgîb Pâshâ, No. 281; Nûr 'Ugmâniyah, No. 1034; Ayâ Şüfiyah, No. 601; and Âsafiyah, p. 870. See also Hâj. Khal., vol. iv, p. 71; and Brock., vol. i, p. 162.

The present copy was transcribed, as stated in the following colophon, from the author's original draft :—

قال المؤلف رحمة الله تعالى قد وافق الفراغ من هذا التعليق  
الميمون ..... سنة ٩٩٩ من هجرة المبعوث لكافة الانام عليه افضل  
الصلة وشرف السلام وكتبت هذه النسخة المباركة من نسخة اصل  
المؤلف على حسب الطاقة \*

Written in Naskh, with occasional rubrics. Foll. 106<sup>b</sup> and 107<sup>a</sup> contain short lacunae.

Dated the 16th Safar, A.H. 1056=A.D. 1646.

A table of contents is prefixed to the work.

The title-page contains a short biographical notice of Nadr bin Shumail, the well-known grammarian of Baṣrah, who died in A.H. 203 = A.D. 818.

## No. 987.

foll. 334 : lines 17 ; size  $8\frac{1}{4} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another incomplete copy of the same work. It corresponds with foll. 147<sup>b</sup>-285<sup>a</sup> of the preceding copy, and begins with the following chapter :—

باب ماجار في صفة دخوه رسول الله صلى الله عليه وسلم \*

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

## No. 988.

foll. 277 ; lines 27 ; size  $9 \times 6$  ;  $7 \times 4$ .

الواهب المحمدي

## AL-MAWĀHIB AL-MUHAMMADIYAH.

An autograph copy of the author's copious commentary on the same *Shamā'il an-Nabi* of At-Tirmidī, composed in A.H. 1196=A.D. 1782.

Author: Sulaimān bin 'Umar bin Mañṣūr al-'Ujailī ash-Shāfi'i<sup>i</sup> سليمان بن عمر بن منصور العجيلي الشافعى الأزهري الشهير بالجمل. He was born at Minyat al-'Ujail (a village in Egypt). He studied in Cairo; served there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsir al-Jaldain* of As-Suyūtī, entitled ; the *futuhat al-ālīyah*; a commentary on *Al-Hizb al-Kabīr* of Ash-Shādīlī (d. A.H. 856=A.D. 1258), entitled : القول المنيب في شرح العرب الكبير and a glossary on the *Fath al-Wahhāb* of Abū Yaḥyā Zākariyā al-Anṣārī (d. A.H. 926=A.D. 1520). He died in A.H. 1204=A.D. 1790. See *Iktifa' al-Qunūt*, p. 116; and Brock., vol. ii, p. 354.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المسلمين .....

... اما بعد لما كانت معرفة احاديذه على الله عليه وسلم ابرك العلوم  
و افضلها الخ \*

We are told in the preface that the present work is really an abridgment of Al-Munāwi's commentary on the *Shamā'il an-Nabi* of At-Tirmidī (No. 986 above), with some additions from sources to which the author constantly refers.

No copy of the work is noticed in any other catalogue.

Written in cursive Naskh, with occasional rubrics. The numerous additions and alterations and the general appearance of the MS. suggest that it is the author's original draft.

Dated A.H. 1196=A.D. 1782.

### No. 989.

fol. 203; lines 23—25; size 10 x 6½; 7½ x 5.

دلالات النبوة

### DALĀ'IL AN-NUBŪWAT.

A fairly old copy of the *Dalā'il an-Nubūwat*, a work containing proofs of Muhammad's prophetic mission; complete in three *Juz*.

Author: Abū Nu'aim Aḥmad bin 'Abdallāh bin Aḥmad bin Ishāq al-İsfahānī, ابو نعيم احمد بن عبد الله بن احمد بن اسحاق الاصفهاني a well-versed traditionist and a Ṣūfī of great eminence. He was born in Rajab, A.H. 336=A.D. 948, or according to some in A.H. 334 =A.D. 946. In A.H. 356=A.D. 967, he travelled to Bağdād and subsequently visited other places, such as Baṣrah, Kūfah and Naisāpūr, for the sake of acquiring knowledge. He wrote several books, and died at İsfahān on Sunday, the 21st Muḥarram, A.H. 430 =A.D. 1038. For his life and works see Ṭabaqāt by Ibn al-Mulaqqin, fol. 26<sup>b</sup>; Ṭabaqāt by Al-İsnawī, fol. 228<sup>b</sup>; Ṭabaqāt al-Kubrā by As-Subki, vol. iii, fol. 136<sup>b</sup>; Ṭabaqāt by Ibn Qādi Shuhbah, fol. 27<sup>b</sup>; Tadkirat al-Ḥuffāz, vol. iii, p. 291; Yāqūt, vol. i, p. 806; Al-Ansāb by As-Sam'ānī, fol. 41<sup>a</sup>; Mir'āt al-Janān, fol. 253<sup>a</sup>; Ibn Khallikān (De Slane's translation), vol. i, p. 74; Dustūr al-Ilām, fol. 142<sup>a</sup>; and Brock., vol. i, p. 362.

Beginning:—

الحمد لله و سلام على عباده الذين اعطافا اخبرنا الشیعی الإمام الغیثی  
العالم الثقة العاذن سعد الخیر ابن محمد بن سهل الانصاري رحمه الله قرأة  
عليه و نحن نسمع و ذلك في سنة تسع و ثلثين و خمس مائة في منزله

بدار الخلافة عمرها الله قال اخبرنا الشيخ الفقيه ابو سعد محمد بن محمد المطري رحمة الله فرقة عليه في دارة بهجهان وانا اسمع قال اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن اسحاق فرقة عليه قال الحمد لله مولى النعم الجسام و مسددي الاوزاعظام الخ \*

In this the scribe, Yaḥyā bin Abī'l-Qāsim bin Abi Fitās al-Harrānī, tells us that he read the work in A.H. 539=A.D. 1145 with Sa'd al-Khair Ibn Muḥammad bin Sahī al-Anṣārī (d. A.H. 541=A.D. 1147; see Ṭabaqāt al-Kubrā by As-Subkī, vol. v, fol. 228<sup>b</sup>), who himself had read it at Isfahān with Abū Sa'd Muḥammad bin Muḥammad al-Muṭarriz (d. A.H. 503=A.D. 1110; see Mir'āt al-Janān, fol. 286<sup>a</sup>), a pupil of the author.

The work is divided into thirty-five chapters, a table of which is given at the end of the preface, foll. 2<sup>a</sup>-4<sup>b</sup>.

For other copies see Br. Mus. Suppl., No. 510; and Cairo, vol. i, p. 341. See also Hāj. Khal., vol. iii, p. 237. The work has been printed at Haidarābād in A.H. 1320.

Written on old creamy paper in fair Naskh.

The first folio is seriously damaged.

Dated Tuesday, the 5th Du'l-Hijjah, A.H. 603=A.D. 1207.

يعين بن ابي القاسم بن ابي فراس بن بركات بن سعدان بن صالح :  
scribe :  
بن الزجاج العراقي .

### No. 990.

foll. 66; lines 15; size 9×5½; 7×3½.

### كتاب المراج

### KITĀB AL-MI'RĀJ.

A rare copy of a work on the *Mi'rāj*, or the Prophet's ascension to heaven.

Author : Abu'l-Qāsim 'Abdalkarīm bin Hawāzin bin 'Abdalmalik bin Talhah bin Muḥammad al-Qushairī (ابو القاسم عبد الكريم بن هوازن بن عبد الملك بن طلحة بن محمد القشيري) (d. A.H. 465=A.D. 1074; see Lib. Cat., vol. xiii, No. 828).

Beginning :—

الحمد لله ربِّ الدين وَ نَاصِرَةٌ وَ مُوضِحُ الْعَقْنَ بِصَارَةِ الْخَ \*

Cf. Hāj. Khal., vol. v, p. 153.

The author tells us in the preface that the question of the

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines, he gives in this work a correct and authenticated account to refute all disbelievers.

The work is divided into the following chapters:—

Fol. 4 <sup>a</sup> .	باب ذكر الاخبار الواردة في المعراج
Fol. 31 <sup>a</sup> .	باب ذكر الاسئلة في المعراج
Fol. 38 <sup>a</sup> .	باب في ذكر الخصائص التي خص بها نبينا صلوات الله عليه و سلامه في ليلة المعراج *
Fol. 47 <sup>a</sup> .	باب واختلفوا في رؤية الله سبحانه ليلة المعراج
Fol. 50 <sup>b</sup> .	باب ذكر لطائف المعراج
Fol. 54 <sup>a</sup> .	باب في ذكر ما قال شيوخ المتصوفة في ذلك
Fol. 61 <sup>a</sup> .	باب في تفسير قوله و النجم اذا هوى

No other copy of the work is known.

Written in good *Naskh*. Short lacunae are found on foll. 2<sup>a</sup>, 16<sup>a</sup> and 17<sup>a</sup>. The headings of the chapters are in red.

Not dated. Probably 15th century.

There are some marginal notes by Ahmad bin Muhammad bin Ahmad bin 'Abdalwahhab al-Husaini al-Hasani al-Misri, and in one at the end he says that while studying the MS., A.H. 880 = A.D. 1475, he corrected it throughout.

### No. 991.

fol. 341; lines 15; size 10 × 7; 6½ × 4.

الشفاء بتعريف حقوق المصطفى

### ASH-SHIFĀ' BITA'RĪF HUQŪQ AL-MUŠTAFĀ.

A very authentic and reliable work on the excellencies and merits of the Prophet, and the obligations of people towards him, by Qādi Abu'l-Fadl 'Iyād bin Mūsā bin 'Iyād al-Yahṣubi al-Mālikī (d. A.H. 544 = A.D. 1149; see Lib. Cat., vol. v, part i, No. 207).

Beginning:—

\* الحمد لله المتقرب باسمه السمي المختص بالملك الاعز الاحمى الخ

For the contents of the work see Berlin, No. 2559. See also Br. Mus. Suppl., No. 159; India Office, No. 163; Paris, Nos. 1953-6; Goth., No. 719; Cairo, vol. i, pp. 245, 288; Leyden, No. 2,000; Hür Lailâ, Nos. 130, 131; Bashir Âgâ, No. 157; Waliaddin, Nos. 764-769; Hamidiyah, Nos. 368-373; Yeki Jâmi', No. 262; Nûr 'Uşmâniyah, Nos. 1126-1165; Ayâ Şûfiyah, No. 745; Bûhâr, No. 24; Râmpûr, p. 658; and Köpr., No. 352. For commentaries and abridgment see Hâj. Khal., vol. iv, pp. 56-62; and Brock., vol. i, p. 369.

The work has been several times printed, viz., in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312. It has been twice lithographed in India, viz., in A.H. 1279 and 1287.

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders.

Dated A.H. 990=A.D. 1582.

### No. 992.

fol. 274; lines 19; size 12 $\frac{1}{2}$  × 7 $\frac{1}{2}$ ; 9 × 4 $\frac{1}{2}$ .

The Same.

A very good and valuable copy of the same work.

Beginning:-

وَصَلَّةٌ وَسَلَامٌ عَلَى خَيْرِ خَلَقِهِ مُحَمَّدٍ وَآلِهِ وَصَاحِبِهِ - اخْبَرْنَا الشِّفِيعُ  
 الْجَلِ الفَقيْهُ الْإِمامُ الْأَدِيبُ الْفَاضِلُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ  
 جَبَيرٍ بْنُ مُحَمَّدٍ بْنُ جَبَيرٍ بْنُ سَعِيدٍ بْنُ جَبَيرٍ الْكَذَافِيِّ يَقُولُنَا عَلَيْهِ فِي  
 الْحَادِي وَالْعَشِرِينَ لِجَمَادِي الْآخِرَةِ سَنَةِ ثَلَاثِ عَشَرَةَ وَسْتَ مَائَةَ بَعْدَ نَفْرَغِ  
 الْاسْكَنْدَرِيَّةِ قَالَ اخْبَرْنَا الشِّفِيعُ الْفَقيْهُ الْقَاضِيُّ الْإِمامُ الْحَسِيبُ ..... أَبُو عَبْدِ اللَّهِ  
 مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ الْفَقيْهِ الْقَاضِيِّ الْإِمامِ الْعَالَمِ أَبِي  
 عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَيْسَى التَّمِيمِيِّ اجْزَاءُ قَالَ اخْبَرْنَا الْقَاضِيُّ الْفَقيْهُ الْإِمامُ  
 الْأَوَّلُ الْحَافِظُ الْفَاضِلُ الْأَدِيبُ عَلَمُ الْحَفْظِ أَبُو الْفَضْلِ عَيَاضُ بْنُ مُوسَى  
 بْنُ عَيَاضِ الْيَحْصُبِيِّ رَحْمَةُ اللَّهِ سَعَاهَا مِنْهُ قَالَ الحَمْدُ لِلَّهِ الْمُتَفَرِّدُ بِاسْمِهِ  
 الْسَّمِعِ الْغَيْبِ \*

Written in beautiful Naskh, with a tastefully illuminated frontispiece, within gold, blue and black ruled borders. The words *Qism*, *Bāb*, and *Fasl* are generally written in gold, while the headings of the chapters are in red. Two fly-leaves at the beginning contain a table of contents of the work.

Not dated. Probably 17th century.

No. 993.

fol. 247; lines 23; size  $8 \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the same work, beginning as usual. A large number of the folios are misplaced, while some are wanting. A fly-leaf, containing a biographical account of the author, is erroneously interposed in the text after fol. 241. The last folio, which is wrongly placed after fol. 242, contains the following colophon:—

تمت الكتاب الشفاء ..... على يد العبد الصعييف الفقير إلى رحمة رب القدير الراجي عفر الله وغفرانه على بن ابراهيم عفر الله له ولوالديه ولجميع المسلمين وكان الفراغ من نسخة يوم السبت الرابع والعشرين من شهر صفر الخير سنة احدى وسبعين و مائة و الف \*

Written in fair minute Naskh, with some marginal notes, derived from Al-Khafaji's commentary (No. 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday, the 24th Safar, A.H. 1171=A.D. 1757.

Scribe: على بن ابراهيم.

No. 994.

fol. 290; lines 19; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work.

Beginning:—

اخبرنا شيخنا و سيدنا الشیعیف الفقید الامام العالم الحافظ المتقن صدر  
المحدثین عمدة المحققین زکی الدين ابو محمد عبد العظیم بن عبد القوی

بن عبد الله المنذري تغمده الله بمغفرته و أثابه الجنة برحمته قال انبأني  
 الشيئ الجل الفاضل ابو الحسين محمد بن احمد بن جبير الكندي  
 الاندلسي ..... قال الفقيه القاهري الامام العالم العاظ  
 بو الفضل عياض بن موسى بن عياض البصبي رضي الله عنه و ارجاء  
 الحمد لله المتقرب باسمه السمع الخ \*

Written in Arabian Naskh, within double red-ruled borders.  
 The headings are in red.

Dated Monday, the 19th Shawwāl, A.H. 1240=A.D. 1824.

No. 995.

fol. 431; lines 17; size 9×6; 6½×3½.

شرح الشفاء

SHARH ASH-SHIFA'.

A commentary on the preceding work, by 'Ali bin Sultān Muḥammad al-Qāri al-Harawi (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i. No. 237).

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي انزل الفرقان شفاء لما في الصدر و هدى و رحمة  
 للمؤمنين الخ \*

This concise but useful commentary, according to the colophon of vol. ii (see No. 996 below), was completed at Mecca in the middle of Ramaḍān, A.H. 1011=A.D. 1603.

The present volume ends with the third *Bāb* of the first *Qism*, dealing with the prerogatives that the Prophet enjoyed according to the Qurān and the Ḥadīṣ.

For other copies of the work see Paris, No. 1958; Ḥamidiyah, Nos. 331-334; Nūr 'Uṣmāniyah, Nos. 997-1021; Ayā Šūfiyah, No. 588; Köpr., No. 312; and Cairo, vol. i, p. 359. See also Brock, vol. i, p. 369; and Ḥāj. Khal., vol. iv, p. 61.

The work has been printed in two vols., Constantinople, A.H. 1290.

Written in fair *Naskh*, with an illuminated '*Uwād*' and a gilded frontispiece. The quotations from the text are in red.

• Not dated. Probably 19th century.

### No. 996.

fol. 380; lines 25; size  $9 \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

Vol. II.

The second volume of the same commentary, beginning with the second *Qism*, dealing with the obligations of people towards the Prophet.

The colophon runs thus:—

فرغ مؤلفه رحمة الله و سلفه اواسط رمضان المبارك عام احد عشر  
بعد الاٰلـف من الهجرة النبوية الى المدينة السعيدة وذلك بمنـة المكرمة  
\*المـدـيـنـة

The colophon is followed by a few short anonymous poems in praise of the present work.

Written in minute *Naskh*, with the headings in red. The quotations from the text are underlined with red.

Dated Thursday, the 17th *Rabi' II*, A.H. 1226=A.D. 1811.

### No. 997.

fol. 546; lines 25; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{4}$ .

فـسـيمـ الـرـيـاضـ

### NASIM AR-RIYÂD.

The first volume of a comprehensive commentary on the same work, by Shihâbuddin Ahmad bin Muhammad bin 'Umar al-Khatâjî al-Misri (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:—

الحمد لله الذي نور الخاقين ببعثة النور المبين الخ \*

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it *نديم الريانى في شرح شفاء القاضي عياض*. He completed it in A.H. 1058=A.D. 1648.

The present volume ends with the following heading:—

فصل في إنشقاق القمر وحبس الشمس \*

For other copies of the work see Alger, Nos. 1673-6; Yeni, Nos. 238-40; Hür Lailà, Nos. 104-7; Hamidiyah, Nos. 335-7; Nûr 'Uşmâniyah, Nos. 983-96; Ayâ Şufiyah, No. 592; Köpr., No. 302; Cairo, vol. i, p. 443; and Bûhâr, No. 25. See also Hâj. Khal., vol. iv, p. 61; and Brock., vol. i, p. 369.

The work has been printed in four vols., Constantinople, A.H. 1267.

Written in elegant Naskh, with quotations from the text in red.  
Not dated. Probably 18th century.

### No. 998.

foll. 291; lines 29; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second *Juz*, beginning with *فصل و اما الغروب الثالث فهو مختلف الحالات* and ending with *فصل ومن معجزاته ملى الله عليه وسلم في احياء الموتى و كلامهم له*.

Written in fair Naskh, with quotations from the text in red.  
Not dated. Probably 18th century.

### No. 999.

foll. 286; lines 35; size  $11 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

Another detached volume of the same work, designated in the following colophon as the third *Juz*:—

و قد تم الجزء الثالث من شرح الشفاء و يتلوه الجزء الرابع والله  
اعلم و يتلوه في الرابع فصل و اما قوله ملى الله عليه وسلم \*

Beginning:—

فصل من معجزاته على الله عليه وسلم في احياء الموتى و كلامهم  
لله الحمد

Written in fair Naskh, with quotations from the text in red.  
Slightly water-stained. The first sixty folios are worm-eaten.

Not dated. Probably 18th century.

No. 1000.

foli. 398; lines 33; size  $11\frac{1}{4} \times 8$ ;  $8\frac{1}{4} \times 5$ .

The Same.

Another copy of the second *Juz* of the same work, beginning with فصل في تفضيله على الله عليه وسلم بما تضمنه كرامة الاصحاء  
فصل ومن اعظامه و اكباره على الله عليه وسلم with

Colophon:—

تم الجزء الثاني من شرح الشفاعة للشهاب على التمام و الكمال  
و يتلوه الباب الرابع من القسم الثاني في حكم الصلاة عليه على  
الله عليه وسلم \*

Written in fair Naskh, with quotations from the text in red.

Not dated. Probably 18th century.

The title-page contains a note in Turkish, dated A.H. 1227=A.D. 1812, indicating that the MS. was once given by Hâfiż Waliaddin Pâshâ to a Madrasah in Constantinople.

No. 1001.

foli. 83; lines 21; size  $10 \times 7$ ;  $7\frac{1}{4} \times 5$ .

وسيلة المتبعدين الى متابعة سيد المرسلين

**WASILAT AL-MUTA'ABBIDIN ILÂ  
MUTÂBI'AT SAYYID  
AL-MURSALIN.**

The unique copy of a comprehensive work on the life, miracles,  
and distinctive attributes of the Prophet, based on traditions

Author : Mu'inaddin Abū Ḥafṣ 'Umar bin Muḥammad bin Khidr  
 معین الدین ابو حفص عمر بن محمد بن خضر  
 al-Mallā' al-Irbili al-Mawsili  
 العلاء الربیلی الموصلى

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qurān, his comments on some verses of the Qurān, his lectures, admonitions, precepts and interpretations of dreams.

Beginning :—

كتاب اذکاره و دعوانه و قرآنہ و تفسیره و خطبه و موعظه و رصایا و هو  
 الكتاب الرابع من كتاب الوسيلة و عدد أبوابه عشرين بابا ..... الياب  
 الاول في ذكرة و تسبیحه - كان صلی اللہ علیہ وسلم كثير الذکر لله علی کل  
 حال فی قیامہ و قعودہ و سائر احوالہ الخ \*

The author, a native of Mawsil, was a man of great piety and vast learning, especially well-versed in *Hadiq* and *Tafsir*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallā'*. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him, and flocked round him to seek his blessings. Every year in the month of Rabi' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawsil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultān Nūraddin Maḥmūd bin Zangi (A.H. 541-569=A.D. 1146-1174) erected a mosque and a madrasah in that part of the city of Mawsil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultān, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See *Kitāb ar-Rawḍatain*, fol. 217<sup>b</sup>.

The exact date of the author's death cannot be traced. From an autograph note, dated A.H. 569=A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows:—

- I. Fol. 3<sup>a</sup>. الباب الأول في ذكرة لله و تسبیحه
- II. Fol. 5<sup>a</sup>. الباب الثاني في كيفية دعائه و اوقات دعائه
- III. Fol. 5<sup>b</sup>. الباب الثالث في ذكر دعائه بكرة و عشية
- IV. Fol. 8<sup>b</sup>. الباب الرابع في ذكر جامع ادعيته
- V. Fol. 10<sup>a</sup>. الباب الخامس في ذكر استغفاره و استعاذه
- VI. Fol. 12<sup>a</sup>. الباب السادس في اذکاره في يومه و ليلته
- VII. Fol. 16<sup>b</sup>. الباب السابع في ذكر الصلوة عليه
- VIII. Fol. 17<sup>b</sup>. الباب الثامن في اذکاره و ادعيته عند ما يعرض  
من الامور و العوادث \*
- IX. Fol. 22<sup>a</sup>. الباب التاسع في ذكر دعائه بعد ركعتي الفجر
- X. Fol. 23<sup>a</sup>. الباب العاشر فيما يقوله بعد صلاة الصبح و يفعله
- XI. Fol. 24<sup>b</sup>. الباب الحادي عشر فيما كان يقوله بعد صلاة الظهر
- XII. Fol. 25<sup>b</sup>. الباب الثاني عشر فيما قاله بعد صلاة العصر
- XIII. Fol. 26<sup>b</sup>. الباب الثالث عشر في ذكر قوله بعد صلاة المغرب
- XIV. Fol. 27<sup>a</sup>. الباب الرابع عشر في قوله بعد العشاء و التماسه  
الدعاء من الناس والبركة \*
- XV. Fol. 28<sup>a</sup>. الباب الخامس عشر في اذکاره و ادعنته في العج  
والعمرة \*
- XVI. Fol. 30<sup>b</sup>. الباب السادس عشر في ذكر تلاوته القرآن و تجربته  
له و مدة ايمان قرائته و دعائه عند ختمه \*
- XVII. Fol. 33<sup>b</sup>. الباب السابع عشر في كيفية قرائته و حروف قرائته
- XVIII. Fol. 38<sup>a</sup>. الباب الثامن عشر فيما فسّرة من الآيات
- XIX. Fol. 48<sup>b</sup>. الباب التاسع عشر في ذكر خطبته
- XX. Fol. 66<sup>a</sup>. الباب العشرون في ذكر مواعظه و وصيّاته و مانطق  
به عن فضيحة الكلام و ما اولأه من الاحلام \*

The colophon runs thus:—

تم كتاب الاذكار و الدعوات و الخطب و الموعظ و الوصيّات و تأريل الاحلام  
و الحمد لله رب العالمين - يتلوه كتاب الطهارة و الصلوات و هو الكتاب  
الخامس من الوسيلة \*

The work is noticed by Hāj. Khal., vol. vi, p. 440.

Written in Naskh, with occasional vowel-points. Not dated. Probably 12th century.

The title-page bears the following four seals:—

1. A seal bearing the inscription سُنْنَةِ جَامِعِ الْقُرْآنِ عَنْ عَمَلِ.
2. A seal bearing the name of Shaikh Muḥammad Fādil bin Shaikh Ḥāmid, dated A.H. 1114=A.D. 1702.
3. A seal bearing the inscription بِسْمِ مُحَمَّدٍ.
4. A seal bearing the name of Shaikh Bahādur, dated A.H. 1194=A.D. 1780.

### No. 1002.

foll. 131; lines 21; size 10×7; 7½×5.

The Same.

The sixth book of the same work. It deals with the Prophet's fasting, alms and the Hajj (pilgrimage), accompanied by his commandments and judgments.

Beginning:—

الكتاب السادس في ذكر صيامه وصدقته وحججه و عمرته واحكامه  
وقضايا وهو الكتاب السادس من كتاب الوسيلة وعدد أبوابه عشرون  
بابا الخ \*

The twenty chapters are as follows:—

الباب الأول في ذكر صيامه قبل رمضان وذكر خرضه \*  
وفضله وروية البالل \*

الباب الثاني في ذكر سعوره وصيامه وما كان يفعله في صومه من التقبيل وغيرها \*

الباب الثالث في ذكر صيامه في غير رمضان ووسائل فيه \*

الباب الرابع في قوله عند افطاره وما كان يفتر عليه وقت فطورة \*

الباب الخامس في ذكر صيامه في السفر والحضر وانتظاره بعد الشروع في الصوم واقراره المنطبع على صومه \*

الباب السادس في اعتكافه واعماله في رمضان

VII. Fol. 12<sup>b</sup>. الباب السابع في قوله في ليلة القدر  
الباب الثامن في ذكر صدقة الفطر وغيرها  
الباب التاسع في ذكر حججه و عمرته و ذكر  
الميقات والحرام \*

X. Fol. 41<sup>b</sup>. الباب العاشر في ذكر دخول مكة و الطواف و  
السع \*

XI. Fol. 45<sup>b</sup>. الباب الحادى عشر في ذكر الرواح الى عرفة و  
الوقوف بها و الدفع و ايام منى \*

XII. Fol. 52<sup>a</sup>. الباب الثاني عشر في ذكر الفعليات و ايام منى  
الباب الثالث عشر في ذكر مكة و المدينة و قوله  
فيهما \*

XIV. Fol. 64<sup>a</sup>. الباب الرابع عشر في ذكر قضائه و حكمه في  
الدعوى و البيئات \*

XV. Fol. 75<sup>a</sup>. الباب الخامس عشر في ذكر حكمه في القصاص  
و الديبات و العقو \*

XVI. Fol. 82<sup>b</sup>. الباب السادس عشر في ذكر العقل و الفسامة و  
قطع يد السارق \*

XVII. Fol. 85<sup>b</sup>. الباب السابع عشر في ذكر حكمه في الرأني و  
القاذف و شارب الخمر \*

XVIII. Fol. 91<sup>a</sup>. الباب الثامن عشر في ذكر حكمه في النكاح و  
الطلاق و الظهار و غير ذلك \*

XIX. Fol. 102<sup>a</sup>. الباب التاسع عشر في ذكر حكمه في الرثوة و  
الجرية و الميراث و غير ذلك \*

XX. Fol. 108<sup>b</sup>. الباب العشرون في ذكر مسائل سلتها فاجاب عنها

The colophon runs thus:—

تم كتاب صومه و صدقته و حججه و عمرته و احكامه و قضائاه و ما سُدل  
عنه و اجاب و الحمد لله رب العالمين - يتلوه كتاب اسفاره و معازيه و سرایاته  
و بعوته وهو السابع من كتاب الوسیلة ان شاء الله تعالى \*

In a note at the end, the scribe, Ahmad bin 'Umar bin Muhammad bin Ibrâhim bin Ahmad, states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabī' I, A.H. 569=A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu's-Sa'ādāt 'Abdalqāhir bin al-Hasan bin 'Ali ash-Shahrazūrī (who was born in A.H. 537=A.D. 1143, and died in A.H. 571=A.D. 1176; see *Tabaqāt* by Al-Isnawī, fol. 138<sup>a</sup>); his son, Najmaddin Abū Mansūr Sharafaddin Abū Mansūr Muḥammad al-'Alawi; Shaikh Abū Mansūr 'Isā bin Abī'l-Qāsim; 'Imādaddin Abū Muḥammad 'Abdallāh bin al-Hasan bin al-Ḥusain bin Abī's-Sinān ash-Shāhid; his son, Abū Mansūr Muḥammad; and Jamāladdin Abū'l-Barakāt 'Ali bin al-Hasan bin 'Ali bin al-Hasan bin 'Imād. The note runs thus:—

سمع هذا المجلد وهو العجلد الثالث و يشتمل على الكتاب الخامس والسادس من كتاب وسيلة المتبعدين على مؤلفة الشيخ الأجل السيد معين الدين ..... علم الهدى ابى حفص عمر بن محمد بن الخضر العلاء ..... و اعلى في الدارين درجة السادة الاجلاو سيدنا السيد الأجل الامام العالم الوحد الاكمل الرضي حجۃ الدين تاج الاسلام قاضي القضاة جمال الملة بهاء الاسلام ..... امام الحرمين رئيس العلماء سيدنا ..... ابو السعادات عبد القاهر بن الحسن بن على بن القسم شهر زيزى ثبتت الله مجدته ..... و ولده الأجل السيد نجم الدين ابو منصور حرسه الله و السيد الأجل الفقيب شرف الدين شيخ الاسلام ابو منصور محمد بن ... بن محمد بن محمد بن عبد الله العلوى دام علواه سمع الكتاب الاول و اكثر الثاني و الشیعہ الامین العدل ابو منصور عیسیٰ بن ابی القسم ..... و الشیعہ الامین العدل عمار الدين ابو محمد عبد الله بن الحسن بن الحسین بن ابی السنان الشاهد و ولدہ ابو منصور محمد و صبح لهم ذلك بقراءة الشیعہ الامین العدل جمال الدين ابی البرکات على بن الحسن بن علی بن الحسن بن عمار معظمہ و صبح لهم الباقي بقراءة ..... ناسخ الكتاب احمد بن عمر بن محمد بن ابراهیم بن احمد ..... و ذلك فی مجالس عدة آخرها الثلثاء السادس شهر ربیع الاول سنة تسع و ستین و خمسمائة \*

The above note is attested by the author in his own hand thus:—

صَحُّ لِلْجَمَاعَةِ الْمَذَكُورَيْنِ هَذَا السَّمَاعُ فِي التَّارِيخِ الْمَذَكُورِ كِتَابَهُ عَمَرَ بْنِ  
مُحَمَّدٍ بْنِ الْخَضْرِ وَمَنْ سَمَعَ إِلَيْهَا أَبُو مُحَمَّدٍ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ  
عَلَى بْنِ الشَّالِكِ الْمَعْرُوفِ بِالْقَطْبِ سَلَمَةَ اللَّهِ \*

Written in fair *Naskh*, with occasional vowel-points. Not dated. Evidently 12th century. Slightly worm-eaten and water-stained.

The title-page bears the same seals as are found in the preceding volume.

### No. 1003.

fol. 79; lines 21; size 10×7; 7½×5.

The Same.

The eighth book of the same work. It deals with the Prophet's receiving deputations from various Arab tribes; his letters addressed to kings and chiefs of tribes; his appreciation of panegyric poems and the rewarding of their authors; and his occasional utterance of foreign and strange words.

Beginning:—

الكتاب الثامن من كتاب الوسيلة وهو يشتمل على ذكر وفادة الونود  
عليه و مكاتباته الى الملوك و القبائل و مدائح الشعراء له و استنماء  
و جوايزه عليه و قوله فيه و ما نطق به من اللغات و عدة أبوابه عشرون باباً -  
الباب الاول في ذكر وفده ثقيف الخ \*

The twenty chapters are as follows:—

I. Fol. 2 <sup>a</sup> .	الباب الاول في ذكر وفده ثقيف
II. Fol. 4 <sup>a</sup> .	الباب الثاني في ذكر وفده تميم
III. Fol. 6 <sup>a</sup> .	الباب الثالث في ذكر وفده بنى عامر وفده بنى سعد بن بكتر *
IV. Fol. 7 <sup>b</sup> .	الباب الرابع في ذكر وفده الجارود بن عمرو وفده عبد القيس *
V. Fol. 10 <sup>b</sup> .	الباب الخامس في ذكر وفده بنى حنيفة
VI. Fol. 11 <sup>a</sup> .	الباب السادس في ذكر وفده طه

VII. Fol. 13<sup>a</sup>. الباب السابع في ذكر وفـد زيد  
الباب الثامن في ذكر وفـد كندة وصرد

VIII. Fol. 13<sup>b</sup>. الباب التاسع في ذكر وفـد طهـة بن أبي زعـير \*

IX. Fol. 15<sup>a</sup>. الباب العاشر في ذكر وفـد بنى العـارث و وفـد  
النـبـي \*

X. Fol. 16<sup>a</sup>. الباب العـاشر في ذكر وفـد بنـي العـارث و وفـد  
مـدـان \*

XI. Fol. 17<sup>a</sup>. الباب العـادـي عـشـر في ذـكـر وـفـد مـرـوة بـنـ قـيس و  
وفـد سـلـامـانـ الـذـيـن دـعـا لـهـم \*

XII. Fol. 18<sup>b</sup>. الباب الثـانـي عـشـر في ذـكـر مـسـائـلـ سـأـلـاـهاـ الـيهـودـ لـهـا  
وـفـدـواـ عـلـىـ رـسـولـ اللـهـ \*

XIII. Fol. 27<sup>a</sup>. الباب الثـالـثـ عـشـر في ذـكـر كـتـبـهـ إـلـىـ الـعـلـوـتـ و  
قبـائلـ الـعـربـ وـغـيـرـهـ \*

XIV. Fol. 35<sup>b</sup>. الباب الـرـابـعـ عـشـر في ذـكـر اـسـتـمـاعـهـ الشـعـرـ وـ نـمـثـلـهـ  
بـهـ وـ حـبـهـ الـمـدـحـ \*

XV. Fol. 40<sup>a</sup>. الباب الـخـاصـ عـشـر في ذـكـر ما مـدـحـ بـهـ فـي  
طـفـلـيـتـهـ إـلـىـ أـنـ بـعـثـ \*

XVI. Fol. 47<sup>a</sup>. الباب الـسـادـسـ عـشـر في ذـكـر مـدـائـمـ الصـدـيقـ و  
مـدـائـمـ عـمـرـ وـ عـلـىـ \*

XVII. Fol. 56<sup>b</sup>. الباب السـابـعـ عـشـر في ذـكـر مـدـحـ اـبـنـ الزـعـرـيـ و  
كـعـبـ بـنـ زـعـيرـ وـ الأـعـشـيـ \*

XVIII. Fol. 60<sup>a</sup>. الباب الثـامـنـ عـشـر في مـدـائـمـ العـبـلـسـ بـنـ مـورـدـانـ  
وـغـيـرـهـ مـنـ الشـعـرـاءـ \*

XIX. Fol. 68<sup>b</sup>. الباب التـاسـعـ عـشـر في ذـكـر ما قـالـ عـنـدـ سـمـاعـ الشـعـرـ  
وـ مـاـ فـعـلـهـ وـ جـوـاـئـرـ لـلـشـعـراءـ \*

XX. Fol. 77<sup>a</sup>. الباب العـشـرونـ في ذـكـر مـاـ نـاطـقـ بـهـ مـنـ غـوـيـبـ اللـغـةـ  
الـعـرـبـيـةـ وـ مـاـ تـكـلـمـ بـهـ مـنـ اللـغـةـ الـعـجمـيـةـ  
الـتـرـكـيـةـ وـ الـفـارـسـيـةـ وـ الـعـجـشـيـةـ وـغـيـرـهـ \*

The colophon runs thus:—

تم كتاب وفـدـ الـونـودـ عـلـيـهـ وـ مدـحـ المـادـحـينـ لـهـ وـ الحـمدـ لـلـهـ ربـ  
الـعـالـمـيـنـ - يـتـلـوـ كتاب خـصـائـصـ الـتـيـ خـصـ بـهـ دـوـنـ الـأـمـةـ وـ مـاـ خـصـتـ بـهـ  
أـمـتـهـ دـوـنـ الـأـمـ وـ ذـكـرـ مـاـ خـصـ بـهـ الزـمـانـ وـ الـمـكـانـ وـ هـوـ الـكتـابـ التـاسـعـ مـنـ  
كتـابـ الـوـسـيـلـةـ اـنـشـادـ اللـهـ تـعـالـىـ \*

Written apparently in the same hand as the above.

Not dated. Probably 12th century.

Fol. 41 should come after fol. 59.

A seal bearing the name of a certain Shaikh Bahâdur, dated A.H. 1194=A.D. 1780, is found on fol. 2<sup>a</sup>.

### No. 1004.

fol. 94; lines 21; size 10×7; 7½×5.

The Same.

The ninth book of the same work. It deals with the distinctive attributes and prerogatives of the Prophet.

Beginning:—

كتاب الخصائص التي خص بها النبي صلى الله عليه وسلم دون امنه  
وما خصت به امنه دون الامم وما خص به احاد الامة وما خص به  
الزمان والمكان وما خص به آئي القرآن وذكر فضله على سائر الانبياء  
وفضل امنه على سائر الامم وهو الكتاب التاسع من كتاب الوسيلة وعدة  
بوابات عشرون بابا - الباب الاول في ذكر ما خص به في نفسه الخ \*

On the title-page, the present book is wrongly designated as the fifth.

The twenty chapters are as follows:—

I. Fol. 2<sup>a</sup>.  
الباب الاول في ذكر ما خص به في نفسه من شرف  
العشيرة والنسب والبيت و خاتم النبوة و  
\* الفيامة \*

II. Fol. 11<sup>a</sup>.  
الباب الثاني في ذكر ما خص به في الصلة و  
شرط الصلة مما وجب عليه في ذلك و  
\* ايجي له \*

III. Fol. 16<sup>a</sup>.  
الباب الثالث في ذكر ما خص به في الصدقة وما  
حرم عليه من اليدمة وما ايجي له \*

IV. Fol. 18<sup>a</sup>.  
الباب الرابع في ذكر ما خص به في الصيام و  
\* ايجي له فيه \*

V. Fol. 18<sup>a</sup>.  
الباب الخامس في ذكر ما خص به في العجم وما  
\* ايجي له فيه \*

الباب السادس في ذكر مخصوص به في الجهاد  
\* والغنية \*

VII. Fol. 21<sup>a</sup>. الباب السابع في ذكر مخصوص به في التكالح

VIII. Fol. 30<sup>b</sup>. الباب الثامن في ذكر مخصوص به في الأكل و  
\* المأكل \*

الباب التاسع في ذكر ما خص به من النبي عن  
النظر إلى زهرة الحياة الدنيا \*

X. Fol. 33<sup>a</sup>. الباب العاشر في ذكر مخصوص به من معايدة الأمة،  
على إبراء دمهم من العرق اذا عجزوا  
عنها من دين و دم وكفاره و نحو ذلك \*

XI. Fol. 34<sup>b</sup>. الباب الحادي عشر فيما خص به من تحريم خالتة  
الاعین عليه و اختصاصه بذلك \*

XII. Fol. 35<sup>a</sup>. الباب الثاني عشر في ذكر جامع لما خص به مما  
ذكرناه و مالم نذكره \*

XIII. Fol. 37<sup>b</sup>. الباب الثالث عشر في ذكر ما خص به احاد امة

XIV. Fol. 40<sup>a</sup>. الباب الرابع عشر في ذكر ما خصت به امة دون  
الا عم \*

XV. Fol. 44<sup>b</sup>. الباب الخامس عشر في ذكر ما خص به الرمان

XVI. Fol. 69<sup>b</sup>. الباب السادس عشر في ذكر ما خص به المكان

XVII. Fol. 80<sup>b</sup>. الباب السابع عشر في ذكر ما خص به بعض سور  
القرآن و آيات منه \*

XVIII. Fol. 88<sup>b</sup>. الباب الثامن عشر في ذكر تذكر لما يتغير من  
احواله و اطلاعه على سر ذلك \*

XIX. Fol. 90<sup>a</sup>. الباب التاسع عشر في ذكر فضل النبي صلى الله  
عليه وسلم على سائر الانبياء \*

XX. Fol. 92<sup>a</sup>. الباب العشرون في ذكر فضل امة على سائر الامم

The colophon runs thus:—

تم كتاب الخصائص و لله الحمد و المفة - يتلوه الكتاب العاشر من  
كتاب الوسيلة و هو كتاب سيرته في مدخله و مخرجها و جلوسه و مجلسه  
و بيعه و ابتعاه و سيرته مع اصحابه و اهل بيته و الناس اجمعين انشاء الله  
تعالى \*

It appears, from the original pagination of the folios, that foll. 79 and 81-88 should come in their proper order, but have been misplaced after foll. 88 and 70, respectively.

Written in fair Naskh, with occasional vowel-points.

Not dated. Probably 12th century.

### No. 1005.

fol. 138; lines 21; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

The Same.

The tenth book of the same work. It deals with the customs, manners, and behaviour of the Prophet's daily life, his affection for his wives and children, his love for his companions, and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end.

Beginning:-

الكتاب العاشر في ذكر سيرته في مدخله و مخرجه و معاملته مع  
اصحابه و اهل بيته و الناس اجمعين وهو الكتاب العاشر من كتاب  
الوسيلة وعدة ابواب عشرون ببها الخ \*

The twenty chapters are as follows:-

- I. Fol. 2<sup>a</sup>. الباب الاول في ذكر مدخله و مخرجه و سيرته في ذلك \*
- II. Fol. 4<sup>a</sup>. الباب الثاني في ذكر استياداته و سلامه و مصانعته
- III. Fol. 12<sup>a</sup>. الباب الثالث في ذكر جلوسه و مجلسته و ما يكون فيه \*
- IV. Fol. 19<sup>b</sup>. الباب الرابع في ذكر دخوله الى السوق و معاملته
- V. Fol. 22<sup>b</sup>. الباب الخامس في ذكر ابيتاعه بنفسه و توكيده
- VI. Fol. 25<sup>a</sup>. الباب السادس في ذكر زيارته و تبسطه على اصحابه
- VII. Fol. 31<sup>b</sup>. الباب السابع في ذكر مصاً و رثة اصحابه
- VIII. Fol. 33<sup>a</sup>. الباب الثامن في ذكر حبه لابي يكر و قوله فيه
- IX. Fol. 45<sup>a</sup>. الباب التاسع في ذكر حبه لعمر و قوله فيه
- X. Fol. 52<sup>a</sup>. الباب العاشر في ذكر حبه لعنان و قوله فيه
- XI. Fol. 57<sup>a</sup>. الباب العادي عشر في ذكر حبه لعلى و قوله فيه

XII. Fol. 71<sup>a</sup>. الباب الثاني عشر في ذكر حبه لبقية اصحابه العشرة  
وقوله فيهم \*

XIII. Fol. 76<sup>b</sup>. الباب الثالث عشر في ذكر حبه لأهل بيته و قوله  
فيهم \*

XIV. Fol. 80<sup>b</sup>. الباب الرابع عشر في ذكر حبه لفاطمة والحسن  
والحسين \*

XV. Fol. 91<sup>a</sup>. الباب الخامس عشر في ذكر مناقب ازواجه و قوله  
في جميع اصحابه وحبه لهم \*

XVI. Fol. 99<sup>b</sup>. الباب السادس عشر في ذكر رعايته للنساء  
والصبيان و قوله لهم و سماعه للدف  
والغناء \*

XVII. Fol. 105<sup>a</sup>. الباب السابع عشر في ذكر تأديبه بالمحاجن  
للرجال من اصحابه و النساء من اهله \*

XVIII. Fol. 108<sup>a</sup>. الباب الثامن عشر في ذكر من سمه و لعنه و  
دعائه و دعما عليه \*

XIX. Fol. 113<sup>a</sup>. الباب التاسع عشر في ذكر جامع سيرته مع  
اصحابه و سيرتهم معا \*

XX. Fol. 126<sup>a</sup>. الباب العشرون في ذكر اسماء اصحابه و اسماء  
آباءهم رضي الله عنهم \*

In the following colophon, we are told that the present copy was transcribed in A.H. 608=A.D. 1212 from the author's autograph copy, after the death of the author:—

يتلوا كتاب سيرته في اكله و ماكلاه و شربه و مشاربه و بيسه و ملابسه  
و سيرته مع ازواجه ان شاء الله تعالى - وقع الفراغ منه في العشر الاخر  
من المحرم من سنة ثمان و ستمائة من اصل المصنف و خطبة رحمة  
الله عليه \*

Written in fair Naskh, with occasional vowel-points.

The correct order of the folios should be thus: 1-4, 14, 6-13, 5,  
15-124, 126-127, 125, 128-138.

## No. 1006.

fol. 218; lines 21; size 10 x 7; 7½ x 5.

The Same.

The eleventh and twelfth books of the same work. The twelfth book, which is slightly incomplete at the end, is wrongly placed first.

The eleventh book (fol. 132<sup>a</sup>-218) deals with the Prophet's mode of living, the various kinds of food which he used to eat, the times of his taking food, the prayers which he recited before and after taking his meals, his ready acceptance of presents and invitations, his hospitality and entertainment of guests, his attire, sleeping dress, mats and bed, his use of collyrium at the time of retiring to bed, the number of his wives, the feasts he gave at the time of his marriage, his strict observance of equity among his wives, the slaves liberated by him, his servants, horses, camels, mules, asses, arms, tents, saddles, bridles and other belongings.

The eleventh book is slightly defective at the beginning, but only one folio, containing the table of contents of this book, is wanting. It begins abruptly thus:—

الباب الثالث عشر في ذكر انواع اشربة - الباب الرابع عشر في ذكر  
لبسة و ملابسها و قوله اذا ليس جديدا و يوم ليسه الخ \*

The twenty chapters of the eleventh book are as follows:—

- باب في ذكر ما كان يعتمد قبل الاكل من الفسل والقسمة \*
- باب في ذكر ما كان يأكل عليه و آنته و قوله بعد الفراغ من الاكل \*
- باب في ذكر كيفية اكله و اوقات اكله
- باب في ذكر خبرة وادمه و قوله في الدام
- باب في ذكر اكله اللحم و التبريد و قوله فيما
- باب في ذكر اكله التمر و الرطب و الريب و العبس و السمن و الزبد و العسل و العلوى \*
- باب في ذكر اكله الفاكهة و الخضروات و قوله فيها
- باب في ذكر جامع لادمه و انواع مأكله
- باب في ذكر ما ترکه لم يأكله و اكله مع ذوي العادات \*

X. Fol. 155<sup>b</sup>. باب في ذكر اجابته الدعوة و ذكر فسيافته و قوله  
في ذلك \*

XI. Fol. 162<sup>b</sup>. باب في ذكر حبه للهدبة و قبولة لها و ائبته عليه  
و ما رأه منها وما قبل \*

XII. Fol. 166<sup>a</sup>. باب في ذكر شربة و كيفية شربة و آنية شربة  
و ما كان يقول اذا شرب \*

XIII. Fol. 169<sup>b</sup>. باب في ذكر انواع اشربة \*

XIV. Fol. 171<sup>a</sup>. باب في ذكر ابيه و ملايشه و قوله اذا ليس جديدا  
و يوم ليس \*

XV. Fol. 179<sup>a</sup>. باب في ذكر اثواب مسامحة و نومة و ما كان يعتمد  
في نومة و يقتله \*

XVI. Fol. 184<sup>a</sup>. باب في ذكر نكاحه و خطبته و صدقات ناته  
و عدة ارواجه \*

XVII. Fol. 193<sup>a</sup>. باب في ذكر عرسه و لائم عرسه صلى الله عليه  
و سلم \*

XVIII. Fol. 200<sup>a</sup>. باب في ذكر عدله بين ناته و عشرته لمن

XIX. Fol. 210<sup>a</sup>. باب في ذكر مولاهه ومن اصطفى منهن و ذكر  
مواليه و من اعنق من العبيد والاماء \*

XX. Fol. 212<sup>b</sup>. باب في ذكر دوابه و متعاته و سالحة و شاته و  
لتجهته \*

The twelfth book (fol. 1<sup>a</sup>-131<sup>b</sup>) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book:—

كتاب في ذكر رقاة و استرقائه و طبعه و تطبيبه و امراضه و موته و ما ظهر  
من معجزاته بعد مماته و هو الكتاب الثاني [عشر] من كتاب الوسيلة و عدة  
ابواب عشرون باباً انتم \*

Of the twenty chapters of the twelfth book, the second chapter (on the Prophet's medicine and medical treatment) الباب الثاني في ذكر عيادته المرضي ورقاة واسترقانه is wanting, while the third one (on the Prophet's diseases and his last illness) الباب الثالث في ذكر امراضه ومرض موته is defective at the beginning. The remaining chapters are as follows:—

باب في ذكر عيادته المرضي ورقاة واسترقانه I. Fol. 2<sup>a</sup>.

باب في ذكر وصيته عند موته لاصحابه رضي الله IV. Fol. 13<sup>b</sup>.

\* عنهم

باب في ذكر ما وجده عند الموت وذكر موته V. Fol. 14<sup>a</sup>.

باب ذكر شغله [sic غسلة] و كفنها و دفنه صلى VI. Fol. 18<sup>a</sup>.  
الله عليه وسلم \*

باب في ذكر ميراثه و من طلبه و ما كان الحكم فيه VII. Fol. 21<sup>b</sup>.

باب في ذكر عرائضه و مصايبه VIII. Fol. 34<sup>b</sup>.

باب في ذكر صراحته و ما قبل في ذلك IX. Fol. 35<sup>b</sup>.

باب في حزن النساء عليه و ما اعتمد به بعد موته X. Fol. 40<sup>b</sup>.

باب في ذكر كونه في قبره يصلى ويستغفر لآمة XI. Fol. 41<sup>b</sup>.

باب في ذكر تأليد الله لدينه باصحابه بعد موته XII. Fol. 43<sup>a</sup>.

باب في ذكر ما ظهر من معجزاته صلى الله عليه XIII. Fol. 71<sup>b</sup>.  
وسلم بعد وفاته \*

باب فيما ظهر من الكرامات و الآيات على اصحابه XIV. Fol. 78<sup>a</sup>.  
العشرة رضي الله عنهم \*

باب فيما ظهر من الكرامات و الآيات في بقية XV. Fol. 88<sup>b</sup>.  
الصحابة إلى آخر عصرهم و في التابعين  
إلى المائة \*

باب في ذكر ما ظهر من الآيات و الكرامات على XVI. Fol. 100<sup>b</sup>.  
من كان في المائة الثانية و من كان على  
راسها \*

باب في ذكر من ظهر عليه دلائل الولاية في XVII. Fol. 110<sup>a</sup>.  
المائة الثالثة إلى آخر القرن \*

باب في ذكر من كان منهم في المائة الرابعة و XVIII. Fol. 119<sup>a</sup>.  
من كان على رأسها \*

باب في ذكر من ظهرت عليه دلائل الولاية في XIX. Fol. 122<sup>b</sup>.  
المائة الخامسة إلى آخرها \*

باب في ذكر من ظهر عليه دلائل الولاية و اكرمه  
 اللہ بکرامات الصالحاء فی المائة السادسة  
 الى آخر مدة خمس و خمسمائة و خمسين \*

Written in fair Naskh, with vowel-points. The headings are in red. It appears, from the original pagination of the folios, that foll. 178–180 should come in their proper order, but have been misplaced after fol. 187.

Not dated. Probably 12th century.

### No. 1007.

fol. 73; lines 27; size  $7 \times 5$ ;  $5 \times 3\frac{1}{4}$ .

المختصر في سيرة سيد البشر

### AL-MUKHTASAR FI SIRAT SAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddin Abū Muhammād 'Abdalmu'min bin Khalaf at-Tūni ad-Dimyātī ash-Shāfi'i شرف الدين ابو محمد عبد المؤمن بن خلف التونسي الديمطي (d. A.H. 705=A.D. 1306; see Lib. Cat., vol. v, part ii, No. 383).

The work is divided into five parts, each subdivided into several *Bab*. The present copy, which consists of parts two to five, begins with the following *Bab* of the second part:—

باب صفة رسول الله صلى الله عليه وسلم - عن الحسن بن علي قال  
 سأله خالي فضيل بن أبي هالة التميمي و كان وصافا عن حلبة رسول الله  
 صلى الله عليه وسلم و أنا أشتري إن يصف لي منها شيئاً اتعلق به فقال  
 كان رسول الله صلى الله عليه وسلم فلما مفتخما ينلا وجبه تلا القمر ليلة  
 البدار الخ \*

Contents:—

#### PART II.

The features of the Prophet, fol. 1<sup>b</sup>; his hard living, fol. 3<sup>a</sup>; his swords, fol. 4<sup>b</sup>; his armour, bows and other weapons, fol. 5<sup>b</sup>; his horses, fol. 7<sup>a</sup>; his mules and asses, fol. 8<sup>a</sup>; his camels, fol. 8<sup>b</sup>; the foundation of the Prophet's mosque at Medina, fol. 11<sup>b</sup>; the change

<sup>1</sup> From the contents of this *Bab* it appears that the author closed his work in A.H. 555=A.D. 1160, which may be taken as the date of composition.

of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah, fol. 12<sup>b</sup>; the erection of the mosque of Qubā, fol. 14<sup>a</sup>; the beginning of the *Adān* (or the call for prayer), fol. 14<sup>b</sup>; the beginning of the fasting in Ramaḍān, the alms and prayer on the day of '*Id al-Fitr*, and the sacrifice of animals on the day of '*Id al-Adḥā*, fol. 15<sup>b</sup>; the *Minber* (the pulpit from which the *Khuṭbah* or sermons are recited) of the Prophet, fol. 16<sup>a</sup>; the *Suffah* (the corridors of the Prophet's mosque), and the *Aṣḥāb as-Suffah* (the companions of the Prophet who, owing to their poverty, lived in the corridors of the mosque), fol. 18<sup>b</sup>; the place where the Prophet usually held the funeral prayers, fol. 19<sup>a</sup>; the wearing apparel of the Prophet, fol. 19<sup>b</sup>; his gold and silver rings, fol. 23<sup>a</sup>; his silver-mounted iron ring and its engraving, fol. 23<sup>b</sup>; how the Prophet's ring fell into a well in the time of the third Caliph, fol. 24<sup>a</sup>; the sandals and shoes of the Prophet, fol. 24<sup>b</sup>; his *Miswāk* (toothbrush), fol. 25<sup>a</sup>; his comb, collyrium box, looking-glass, etc., fol. 25<sup>b</sup>; his persistency in cutting his moustache, fol. 25<sup>b</sup>; the white hairs of the Prophet, fol. 26<sup>a</sup>; how the Prophet used to dye his hair with henna, fol. 27<sup>a</sup>; how he disliked black dye, fol. 27<sup>b</sup>; description of his hair, fol. 28<sup>a</sup>; how he used to draw blood from his body by cupping, fol. 28<sup>b</sup>.

### PART III.

The military expeditions of the Prophet, from his first military movement, preceding the battle of Badr, to the treaty of Hudaibiyah, foll. 30<sup>a</sup>-44<sup>a</sup>.

### PART IV.

A continuation of the chapter on the Prophet's military expeditions, from the conquest of Khaibar to the preparation of the raid on Balqā' under Usāmah bin Zaid, foll. 44<sup>b</sup>-62<sup>a</sup>.

### PART V.

A brief chronicle of the prominent events connected with the Prophet's life, from the first year of the Hijrah to Rabi' I, A.H. 11=A.D. 632, foll. 62<sup>b</sup>-65<sup>a</sup>; how the Jews made an attempt to cast an enchantment over the Prophet, fol. 65<sup>a</sup>; how the Prophet was poisoned by a Jewish woman, fol. 66<sup>b</sup>; the Prophet's last visit to the cemetery of Baqī' and his prayer for his relatives and the Muslim martyrs, fol. 67<sup>b</sup>; the last illness of the Prophet, fol. 68<sup>a</sup>; the appointment of Abū Bakr as his successor, fol. 70<sup>a</sup>; the death of the Prophet, fol. 71<sup>b</sup>; the number of the days of his illness and the date of his death, fol. 72<sup>b</sup>.

The work is mentioned in *Hāj. Khal.*, vol. iii, p. 635. No copy of the work is noticed in any other catalogue.

The present copy, dated Tuesday, the 26th *Du'l-Hijjah*, A.H. 887=A.D. 1483, was transcribed by Ahmad bin 'Ali al-Alwāḥī, who gives his name at the end of each part.

The colophon runs thus:—

نجز جميع الكتاب والله تعالى الحمد والمنة في يوم الثلاثاء السادس  
عشرين شهر ذي الحجة الحرام سنة سبع وثمانين وثمان مائة - علامة  
لنفسه فقير رحمة ربها [احمد بن على الواحي] الراجي العفو والمغفرة  
له ولوالديه ولمن قرأ فيه ونظر فيه ..... و ذلك بتعزير مساط \*

The colophon is followed by a note written by Ahmad bin Ahmad bin 'Ali al-Hudaidi, a disciple of Najmaddin Ibn Fahd (*d. A.H. 885=A.D. 1480*), who states that the scribe, Al-Alwāḥī, read the present work with him from beginning to end, and that he authorised him to narrate his teaching.

A fly-leaf at the end contains a note by the scribe, Al-Alwāḥī, who states that he also read this work under Fakhraddin Abū 'Amr 'Ugmān bin Muhammad ad-Dimī (*d. A.H. 908=A.D. 1503*; see *An-Nūr as-Sāfir*, fol. 23<sup>a</sup>), who traces his *Isnād* from the author, Ad-Dimyāṭī, through two intermediate links, viz., Abū Muhammad 'Abdarrahīm bin Muhammad bin 'Abdarrahīm al-Hanafī (*d. A.H. 851=A.D. 1447*; see *Mu'jam* of Ibn Fahd, fol. 118<sup>a</sup>) and Abū 'Umar 'Abdal'azīz bin Muhammad bin Ibrāhīm bin Sa'dallāh bin Jamā'ah al-Kinānī (*d. A.H. 767=A.D. 1366*; see *Ad-Durar al-Kāminah*, vol. i, fol. 293<sup>b</sup>). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumādā I, A.H. 900=A.D. 1495. The note runs thus:—

الحمد لله رب كفى و سلام على عبادة الدين امطاقي اما بعد فقد قرأ  
العبد الفقير الى الله تعالى الشيخ شهاب الدين احمد بن العبد الفقير الى  
الله تعالى معز الدين علي بن الشيخ شهاب الدين احمد الشهير بالواحي نفع  
الله به على سيدنا [و] مولانا العبد الفقير الى الله تعالى الشيخ الامام العالم  
العلامة حافظ العصر فخر الدين ابي عمرو عثمان بن المرحوم الشيخ شمس  
الدين محمد بن المرحوم عثمان الشهير بالداعي نفع الله بعلمه جميع كتاب  
المسمى بالختصر في سير سيد البشر جمع الامام العالم الحافظ ابي محمد

و ابی احمد عبد المؤمن بن خلف بن ابی الحسن الدمیاطی رحمة الله  
و اجاز له ان يرويه عنه بحق روایته له عن جماعة منهم الشیعہ عز الدين ابو  
محمد عبد الرحیم بن محمد بن عبد الرحیم الحنفی عن الحافظ عز الدين  
ابی عمر عبد العزیز بن محمد بن ابراهیم بن سعد الله ابن جماعة الکثانی  
الحموی عن مؤلفه الطافظ ابی محمد و ابی احمد عبد المؤمن بن خلف  
الدمیاطی فسمعة جمیعه ..... مع ذلك .....  
و ثبتت في مجالس آخرها يوم الجمعة عاشر شهر جمادی الاول من عام  
تسعمائة و اجاز الشیعہ المذکور المشار اليه فيه لمن قرأه و سمعه او شيئاً منه او  
حضره او شيئاً منه ان يرويه عنه جمیعه و جميع ما يجوز له و عنه روایته  
بشرطة المعتبر عند اهل الاثر لانظا بذلك مرازا بسؤال القاری له مرازا  
والحمد لله وحده و صلى الله على سیدنا محمد و آله و صحبته \*

The above note is attested by 'Uṣmān bin Muḥammad ad-Dīmī  
thus:—

صحيح ذلك و كتبه عثمان بن محمد الدیمی عفی الله عنه \*

Written in small cursive Naskh, with the headings in red. The  
MS. seems to be somewhat defective after foll. 8<sup>b</sup>, 9<sup>b</sup>, 19<sup>b</sup>, and 70<sup>b</sup>.

### No. 1008.

fol. 335; lines 29; size 11½ x 8; 8 x 4½.

تُؤْيِقُ عَرْجَى الْإِيمَانِ فِي تَفْضِيلِ حَبِيبِ الرَّحْمَنِ

### TAWSIQT URA'L-IMĀN FI TAFDIL HABIB AR-RĀHMĀN.

A comprehensive work on the excellence, miracles, prerogatives and character of the Prophet, together with an account of some miracles of saints.

Author: Sharafaddin Abu'l-Qāsim Hibatallāh bin 'Abdarrahmān  
شَرْفُ الدِّينِ أَبُو القَاسِمِ هَبَّةُ اللَّهِ الْأَكْبَرِ  
bin Ibrāhīm al-Juhānī al-Bārizī (d. A.H. 738=A.D. 1337;  
see Lib. Cat., vol. v, part i, No. 226).

Beginning:—

الحمد لله ذي العزة والسلطان و النعمة والامتنان .....  
 اما بعد فهذا كتاب توثيق عرى الابعاد في تفضيل حبيب الرحمن وهو  
 مرتقب على اربعة اركان الخ \*

The work, which is based on the *Kitâb ash-Shîjâ'* of Qâdî 'Iyâd (No. 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bâb*. The four *Rukn* are as follows:—

*Rukn I.* The excellence and miracles of the Prophet, fol. 4<sup>b</sup>.

*Rukn II.* His manners, character and special attributes, fol. 72<sup>a</sup>.

*Rukn III.* His ready assistance to those who called on him for help, fol. 178<sup>b</sup>.

*Rukn IV.* Some miracles of saints, fol. 249<sup>b</sup>.

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bâb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet.

For other copies see Berlin, Nos. 2569-70; Paris, No. 1970; and Cairo, vol. vi, p. 132. See also Brock., vol. ii, p. 116; and Hâj. Khal. vol. ii, p. 457.

Written in fair *Naskh*, with the headings in red.

Not dated. Probably 16th century.

Slightly worm-eaten and water-stained throughout. Foll. 332-335 are seriously damaged.

The title-page contains seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 1023=A.D. 1614.

### No. 1009.

fol. 151; lines 32; size 11½×8; 8½×4½.

خلافة السيرة النبوية وزينة القصص المحسنة

KHULÂSAT AS-SIRAT AN-NABAWI-  
YAH WA ZUBDAT AL-QISAS  
AL-MUHAMMADIYAH.

A compendious work on the life of the Prophet, being an abridgment of the *Sirat* of Ibn Hishâm.

The title-page reads thus :—

كتاب خلاصة السيرة النبوية و زينة الفصص المحمدية ..... اختصرها  
و انتخبها من سيرة عبد الملك بن هشام رحمة الله عبد الله بن عبد الله  
الخائف من سخطه و عقابه الراجي لرقة و ثوابه العادى بن امير المؤمنين  
يحيى بن حمزة بن رسول الله \*

Author: Abdallâh bin al-Hâdi bin al-Imâm al-Mu'ayyad-billâh  
عبد الله بن الحادى بن الامام المؤيد بالله  
Yahyâ bin Hânzah bin Rasûlallâh .  
يحيى بن حمزه بن رسول الله .

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبويين  
و على آله الطاهرين وبعد فاني رأيت الهم في زماننا هذا عن طلب  
العلوم منقادرة والعراوم في تحصيلها فاتورة حاسرة الخ \*

Neither the date of the author's death nor particulars of his life are known. His grandfather, Al-Mu'ayyad-billâh Yahyâ, a distinguished scholar and Imâm of the Zâidi sect of Yemen, who was born in A.H. 669=A.D. 1271, and was proclaimed Imâm in A.H. 730 =A.D. 1330, wrote a voluminous work on the Zâidi law, entitled *Al-Intisâr*, and commentaries on the *Muqaddimah* of Ibn Bâbashâd (*d.* A.H. 469=A.D. 1076) and the *Kâfiyah* of Ibn Hâjîb (*d.* A.H. 646 =A.D. 1248). This Al-Mu'ayyad-billâh Yahyâ died in the fort of Hirân in A.H. 747=A.D. 1346, and was buried at Dimâr. See 'Aqîlat ad-Daman, fol. 76<sup>a</sup>. See also Brock., vol. ii, p. 186, where it is stated that his death took place in A.H. 749=A.D. 1348.

We are told in the preface that Abû Ishâq al-Mu'talibî (*d.* A.H. 151=A.D. 768) wrote a comprehensive work on the life of the Prophet, which was subsequently abridged by 'Abdalmalik bin Hishâm (*d.* A.H. 218=A.D. 833). As this abridgment of Ibn Hishâm was still too lengthy and tedious for students, our author abridged it in the present concise form, omitting verses and long anecdotes.

The present abridgment, like the original text, is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life, from his birth to his death, ending with an elegy on him, composed by Hassân bin Sâbit.

## Colophon:—

تم كتاب سيرة رسول الله ..... برسم مالكها سيدنا القافسي  
 • العلامة الزاهد الفهامة عماد الدين و سراج المتقين و نبراس الشيعة الميامين  
 و نجل الآباء المطهرين يحيى بن الحسين طول الله عمرة .....  
 وكان الفراغ من زبر هذه النسخة المباركة ضم يوم الحد ثالث يوم من  
 شهر شوال سنة ثمانين و الف وذلك على يد الفقير ..... حسن  
 بن يحيى ..... آنسى عفي الله عنه \*

According to the above colophon, the present copy, dated A.H. 1080=A.D. 1670, was transcribed by Yaḥyā al-Ānisi at the instance of Yaḥyā bin al-Husain, a nobleman of Ṣan'ā, who died in A.H. 1090=A.D. 1679. See Nasamat as-Sahar, vol. ii, fol. 234<sup>b</sup>.

Written in Arabian *Naskh*, with occasional rubrics and some marginal notes. Foll. 53<sup>b</sup> and 55<sup>b</sup> contain large gaps.

The title-page and the last folio contain several notes by former owners of the MS.

## No. 1010.

fol. 331; lines 17; size 10×6½; 7½×4.

المفتقى في سيرة النبي المصطفى

# AL-MUNTAQĀ FĪ SIRAT AN-NABI AL-MUṢṬAFĀ.

A rare copy of a work on the life of the Prophet, by Sa'īdādīn Muhammād b. Maṣ'ūd al-Kāzawī, سعيد الدين محمد بن مسعود الكازروني, who was a disciple of Al-Mizzī (d. A.H. 742=A.D. 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadā II, A.H. 758=A.D. 1357. See Ad-Durār al-Kāminah, vol. ii, fol. 261<sup>a</sup>; and Brock., vol. ii, p. 195.

Beginning:—

الحمد لله الذي خلق نور محمد على الله عليه وسلم قبل الانبياء  
 [sic الاشيا] ثم خلق من نوره العرش و الكرسي و المروح و القلم .....  
 اما بعد فانه يقول خادم الاحاديث النبوية سعيد [الدين] محمد بن المسعود  
 الكازروني المدني جعله الله من جعل كتابه حجة لامة الخ \*

Hāj. Khal., vol. vi, p. 167, curiously enough, mentions that the work was originally written in Persian by Muḥammad bin Mas'ūd al-Kāzarūnī; and, after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was translated into Arabic by Al-Kāzarūnī's son, 'Afifaddin.

An excellent account of this work is given in Lib. Pers. Cat., vol. vi, No. 484, where it has been held that the work was originally composed in Arabic, and that Hāj. Khal. has confounded the works of the father and the son. The Persian translation, rendered by 'Afifaddin, was completed at Shirāz in A.H. 780=A.D. 1359, that is to say, two years after the death of Sa'idaddin Muḥammad al-Kāzarūnī.

For the contents and other particulars of the work see Lib. Pers. Cat., *loc. cit.* For other copies of the Arabic text see Waliaddin, No. 883; and Yeni, No. 857. See also Br. Mus., No. 920, where it is designated as *كتاب موارد النبي*.

Written in ordinary Nasta'liq. Slightly worm-eaten.

Dated Friday, the 21st Rajab, A.H. 1257=A.D. 1841.

### No. 1011.

fol. 63; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{4} \times 4$ .

الإشارة إلى سيرة المصطفى

### AL-ISHĀRAH ILĀ SIRAT AL-MUŠTAFĀ.

A short life of the Prophet, with brief notices of the Caliphs, by 'Alā'addin Abū 'Abdallāh Muğaltā'i bin Qilij bin 'Abdallāh al-Hikri علاء الدين ابو عبد الله مغلطاني بن قليج بن عبد الله الحكري العنفي (d. A.H. 762=A.D. 1361; see Lib. Cat., vol. v, part i, No. 221).

The full title of the work, as stated in Hāj. Khal., vol. i, p. 308, is *الإشارة إلى سيرة المصطفى و تاريخ من بعده من الخلفاء*.

Beginning:—

بعد حمد الله القهار و الصلاة و السلام على المصطفى المختار و آله

\* محمد الظهير ما طرد الليل النهار الخ

We are told in the preface that the author wrote the present work at the request of Qādi'l-Qudāt Jalāladdin (i.e. Muḥammad bin 'Abdarrahmān bin 'Umar al-Qazwīnī, who was born in A.H. 666=A.D.

1267, and died in A.H. 739=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 159<sup>a</sup>), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bâsim fi Sirat Abî'l-Qâsim* (see *Hâj. Khal.*, vol. iii, p. 545).

The life of the Prophet, beginning with an enumeration of his various names, ends on fol. 50<sup>b</sup> with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abû Bakr to the last 'Abbâsid Caliph, Al-Musta'sim (A.H. 640-656=A.D. 1242-1258), foll. 51<sup>a</sup>-63<sup>a</sup>, are said to have been based on the works of At-Tabârî (d. A.H. 310=A.D. 923), Ibn Miskawayh (d. A.H. 421=A.D. 1030), Ibn Abî'l-Azhar (i.e. Muhammâd bin Mazîd, who died in A.H. 325=A.D. 937; see *Bugyat al-Wu'ât*, fol. 78<sup>a</sup>), Al-Fasawî (i.e. Ya'qûb bin Sufyân, who died in A.H. 277=A.D. 891; *Tâdkirat al-Huffâz*, vol. ii, p. 160), Khalifah bin al-Khayyât (d. A.H. 240=A.D. 855; see *ibid*, p. 23), Khatîb al-Bağdâdi (d. A.H. 463=A.D. 1071), Ibn 'Asâkir (d. A.H. 571=A.D. 1176), Ibn Hibbân (d. A.H. 354=A.D. 965), Ibn al-Âşîr (d. A.H. 630=A.D. 1234), Al-Mas'ûdi (d. A.H. 345=A.D. 956), Ibn al-Jazzâr al-Anşârî (d. A.H. 669=A.D. 1270), and others.

The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513; Berlin, No. 9582; München, No. 448; Ayâ Şüfiyah, No. 3164; and Cairo, vol. v, p. 9. See also *Hâj. Khal.*, vol. i, p. 308; and Brock., vol. ii, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qâdi Jamiladdin Yûsuf bin Sharafaddin Mûsâ al-Malâti (d. A.H. 803=A.D. 1401; see *Tâj at-Tabaqât*, vol. ix, fol. 25<sup>b</sup>), whom the author had authorized to read the work in his presence and to copy it from his original:—

نَقْلَتْ مِنْ نَسْخَةٍ كَتَبَتْ بِبَطْطَةِ الْمَرْحُومِ شِيْعِ الْحَنْفِيَّةِ بِحَلْبٍ وَقَاضِيِّ  
الْدِيَارِ الْمَصْرِيَّةِ جَمَالُ الدِّينِ يُوسُفُ بْنُ شَرْفِ الدِّينِ مُوسَى الْمَلَطِيِّ وَقَدْ  
أَجَازَ الْمَصْنُفُ الشِّيْعِيُّ جَمَالُ الدِّينِ الْمَذْكُورُ بِحَقِّ تِرَانَهُ عَلَيْهِ وَنَقْلَهُ مِنْ أَصْلِهِ  
وَقَوْبَلَتْ النَّسْخَةُ فَصَحَّتْ بِحَمْدِ اللَّهِ \*

Written in distinct fair *Naskh* on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end:—

تم تكميل هذه السيرة الشهيرة والتاريخ الخاتم تأليف الامام  
الكبير الحافظ مغاطي الشهير من نسخة يمالية مكتوبة سنة ١٢٣٥ \*

## No. 1012.

fol. 141; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

كتاب الانوار و مفتاح السرور والافكار

**KITĀB AL-ANWĀR WA MIFTĀH AS-SURŪR WA'L-AFKĀR.**

An account of the Prophet's birth and his early life, concluding with his marriage with Khadijah, the daughter of Khuwailid.

Author: Abu'l-Hasan Ahmad bin Abdallāh bin Muḥammad al-Bakrī.  
ابو الحسن احمد بن عبد الله بن محمد البكري.

Beginning:—

الحمد لله الذي خلق روح حبيبه محمد صلى الله عليه وآله قبل  
خلق الاراح ..... و بعد قاعلما ابها الراغب لسماع الاخبار الواردة في  
شان فضائل النبي الترشي و الطالب لسماع الآثار الثابتة في بيان شمائل  
الرسول العكي المدفي الماشمي الخ \*

The author, Al-Bakrī, whose dates are not known, was evidently a Shi'ah and a native of Baṣrah. In Br. Mus. Suppl., No. 514, it is suggested that he must have lived before A.H. 784=A.D. 1382.

The present work, which for the most part contains fabulous accounts of the Prophet, was written, as the author tells us in the preface, to be recited in the religious assemblies usually held every year in the month of Rabi' I.

For the contents of the work see Berlin, No. 9525. For other copies see India Office, No. 1034 v; and Br. Mus. Suppl., No. 514. See also Hāj. Khal., vol. i, p. 483; and Kashf al-Hujub, fol 20<sup>a</sup>.

The work has been printed, viz., in A.H. 1258.

Written in fair Naskh, within double red and blue ruled borders. A few folios after fol. 19 seem to be wanting.

Not dated. Probably 18th century.

No. 1013.

fol. 45; lines 21; size  $7\frac{1}{4} \times 6$ ;  $5\frac{1}{4} \times 3\frac{1}{2}$ .

غایة السُّول فی خصائص الرسُول

**ĞÂYAT AS-SU'ÛL FÎ KHASÂ'IS  
AR-RASÛL.**

A work on the excellence and distinctive attributes of the Prophet, by Sirâjuddin Abû Hafṣ ‘Umar bin ‘Alî bin Ahmad bin Muhammad al-Ansârî al-Andalusî ash-Shâfi‘î, commonly called Ibn Mûlaqqîn abu Ḥafṣ ‘Umar bin ‘Alî bin ‘Ahmad bin Muhammâd al-Ansârî (d. A.H. 804=A.D. 1401; see Lib. Cat., vol. xii, No. 774).

Beginning:—

اَحْمَدَ اللَّهُ عَلَى اَفْضَالِهِ وَ اَشْكُرْهُ عَلَى تَوَالِي آَلِهِ  
وَ بَعْدَ هَذَا مُخْتَصِرٌ ذَانِعٌ اَنْ شَاهِدَ اللَّهُ تَعَالَى فِيمَا يَتَعَلَّقُ بِهِ خَصَائِصُ اَشْرَفِ  
الْمُخْلُوقِينَ وَ اَنْفَلِ السَّابِقِينَ وَ اللاحِقِينَ الْخَ

The work is divided into four *Anwâ’*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masâ’il*. The four *Anwâ’* are as follows:—

I. Fol. 2<sup>a</sup>. النوع الاول الواجبات والحكمة في اختصاصها بها زيادة  
\* الدرجات

II. Fol. 12<sup>a</sup>. النوع الثاني ما اختص به صلی الله عليه وسلم من  
\* المحرمات و ذلك مكرمة له

III. Fol. 17<sup>a</sup>. النوع الثالث ما اختص به من العيادات والتخفيفات  
توسعة عليه وتبيينا على ان ما خص به من  
\* الاباحة لا يليه من طاعته و ان المي نعية \*

IV. Fol. 29<sup>b</sup>. النوع الرابع ما اختص به صلی الله عليه وسلم من  
\* الفضائل والكرامات

The work ends with a *Khâdimah*, dealing with some especial miracles of the Prophet.

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabi‘ II, A.H. 767=A.D. 1365, when he was still thinking of adding some new material:—

هذا آخر ما تيسر جمعه بحمد الله و ممّنه و انا ساع في الزيادة على ذلك اعانني الله على ذلك فخاصصه في الحقيقة لا تختصي .....  
وافق الفراغ منه في يوم الاحد المبارك من اول شهر ربيع الثاني سنة  
سبعين و سنتين و سبعمائة ..... و ذلك بالقاهرة \*

For other copies see Yeni, No. 273; and Cairo, vol. vii, p. 630.  
See also Brock., vol. ii, p. 93; and Hâj. Khal., vol. iv, p. 301.

Written in Naskh, with the headings in red.

Dated Monday, the 9th Du'l-Qa'dah, A.H. 1085=A.D. 1670.

عيسي بن منصور بن سليمان بن صليمان الدلجموني المالكي  
Scribe:

#### No. 1014.

• foll. 150; lines 13; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

(MS. contains two separate works, bound together.)

foll. 1-79<sup>b</sup>.

I.

The Same.

An incomplete copy of the preceding work, beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw'* (نوح).

II.

foll. 80<sup>a</sup>-150<sup>b</sup>.

**شمائل النبي**

#### SHAMĀ'IL AN-NABI.

A defective copy of the *Shamā'il an-Nabi* of At-Tirmidjī (see No. 980 above).

Several folios at the beginning are wanting. It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (بَابٌ مَا جاءَ فِي لِبْسِ رَسُولِ اللَّهِ) —

قبيلة بنت مخرمة قالت رأيت النبي صلى الله عليه وسلم

\* وعليه اسماء الخ

Written in fair bold Naskh, with the headings in red.

Not dated. Probably 17th century.

No. 1015.

fol. 29; lines 23; size 8×6; 5×4.

(Three tracts bound together.)

## I.

fol. 1-13.

مورن الصادقى فى مولد الهاشمي  
**MAWRID AŞ-ŞÂDÎ FÎ MAWLID  
 AL-HÂDÎ.**

An account of the Prophet's birth and his early life, by Al-Hâfiż Shamsaddin Muḥammad bin ‘Abdallâh bin Muḥammad bin Ahmâd bin Mujaḥid ad-Dimashqî al-Qaisî ash-Shâfi‘î, commonly called Ibn Nâṣiraddin شمس الدين محمد بن عبد الله بن محمد بن أحمد بن مجاهد الدمشقي القيسى الشافعى الشهير بابن ناصر الدين.

Beginning:—

الحمد لله على ما منح من النعم و منع من النقم و دفع من السقم  
 بمولد سيد العرب والعجم الخ \*

The author, a traditionist of some reputation and the teacher of ‘Umar Ibn Fahd al-Makki (d. A.H. 885=A.D. 1480), was born at Damascus in Muḥarram, A.H. 777=A.D. 1375, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Ḥaramain, and visited several other places, such as Egypt, Ba’labakk and Aleppo. He held at Damascus the post of Imām of the Nâṣiri mosque; and subsequently, in A.H. 837=A.D. 1434, he was appointed Principal of the Dâr al-Hadîq al-Ashrafiyah. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the Mu’jam of Ibn Fahd (fol. 229<sup>b</sup>):—

1. جامع المختار في مولد المختار, in three vols.
2. بدیعة البيان عن صوت الاعیان, a comprehensive versified work, containing altogether one thousand verses.
3. عقود الدرر في علم الآخر, another versified work, on the science of tradition.
4. اللفظ الرائق في مولد خير الخلق, an account of the Prophet's birth.
5. السراج الوعاج في ازدواج المعراج, an account of the Prophet's ascension to heaven.

6. **الاخبار بوفاة المختار**, an account of the Prophet's death.
7. **نفحات الاخبار من مسلسلات الاخبار**, a work on Hadīq.
8. **توضییح المشتبه فی اسماء الرجال**, an orthographical dictionary of such names of traditionists as are written similarly, and are therefore liable to be confounded with each other.
9. **الاعلام بما وقع فی مشتبه الذهبي من الاواعم**, a treatise dealing with some errors found in the work of Ad-Dahabi, entitled *Al-Musṭabih*.
10. **شرح حديث ام زرع**, a work on Hadīq.
11. **برد الکباد عن فقد الارادات**. See *Hāj. Khal.*, vol. ii, p. 42.

He died at Damascus on Friday, the 27th Rabi' II, A.H. 842=A.D. 1438. See Mu'jam of Ibn Fahd, fol. 229<sup>b</sup>; Al-Qabas al-Hāwi, vol. ii, fol. 79<sup>b</sup>; Dustūr-al-I'lām, fol. 146<sup>b</sup>; and Tāj aṭ-Ṭabaqāt, vol. ix, fol. 190<sup>a</sup>.

No copy of the work is noticed in any other catalogue.

Written in fair *Naskh*. Dated Friday, the 23rd Rabi' I, A.H. 1050=A.D. 1640.

محمد بن على بن علاء الدين بن احمد بن ابي بكر المراغي الشافعى: Scribe:

## II.

fol. 14<sup>a</sup>-23<sup>a</sup>.

### عرف التعريف بالمولود الشريف

### 'URF AT-TA'RIF BI'L-MAWLID ASH-SHARIF.

A short tract dealing with the Prophet's birth and his distinctive attributes, by Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin Muḥammad bin 'Ali bin Yūsuf al-'Umari ad-Dimashqī ash-Shirāzī, شمس الدين ابوالخیر محمد بن محمد بن علی بن یوسف الدرمشقی الشیرازی الشافعی الشیرین بن الجزری. محمد بن على بن يوسف العمري الدمشقي الشيرازي الشافعى الشيرين بن الجزرى.

Beginning:—

الحمد لله الذي جعل شهر ربيع الاول بالولد الشريف ربيع القلوب  
و جلبه عن عبادة الغموم و ازال بوجوده الكروب ..... و بعد فهذا  
مولود سيد الارلين والاخرين و قائد الغر المحجولين الخ \*

The author, Ibn al-Jazari, was born on the night of Saturday, the 25th Ramadān, A.H. 751=A.D. 1350, at Damascus, where he was brought up and educated. He held several distinguished posts in his native city, and founded a Madrasah in which he delivered

lectures on the Qurān. In A.H. 798=A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultān Bāyazid I (A.H. 792-805=A.D. 1389-1403). After the overwhelming defeat of Bāyazid I, in A.H. 804=A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Ḥadīṣ, Qurān and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qādi of Shirāz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabi' I, A.H. 833=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 275<sup>a</sup>; Tāj at-Ṭabaqāt, vol. ix, fol. 148<sup>b</sup>; Dustār al-I'lām, fol. 32<sup>a</sup>; Al-Qabas al-Hāwi, vol. ii, fol. 116<sup>a</sup>; and Mujsim al-Fasihi, fol. 261<sup>b</sup>.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabi' II, A.H. 1050=A.D. 1640.

### III.

fol. 23<sup>b</sup>-29<sup>b</sup>.

## حسن المقصد في عمل المولد HUSN AL-MAQSAD FI 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdin 'Abdarrahmān bin Abī Bakr as-Suyūṭī (جلال الدين عبد الرحمن بن أبي بكر السيوطي d. A.H. 911 =A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى و بعد فقد وقع السوال عن  
عمل المولد النبوي في شهر ربيع الأول ما حكمه من حيث الشرع وهل  
هو ممحوم او مذموم و هل يثاب فاعله او لا و الجواب عندي ان اصل عمل  
المولد الذي هو اجتماع الناس و قراءة ما تيسر من القرآن ورواية الاخبار  
الواردة في مبدأ امر النبي صلى الله عليه وسلم وما وقع في مولده من  
الآيات ثم يمد لهم سلطان يأكلونه و يتصرفون من غير زيادة على ذلك من  
البدع الحسنة التي يذاب عليها صاحبها لما فيه من تعظيم قدر النبي صلى الله  
عليه وسلم و اظهار الفرج و الاستبشر بمولدته الشريف الخ \*

The tract begins with a short account of Al-Malik al-Muzaffar Abū Sa'īd Kūkburī of Irbil (A.H. 588-630=A.D. 1190-1232), who is said to have been the first sovereign to celebrate the Prophet's birthday on a grand scale.

Another copy of the present tract is noticed in Berlin, No. 9544. See also Hāj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

Written in the same hand, and by the same scribe, as the first tract.

Dated A.H. 1050=A.D. 1640.

### No. 1016.

fol. 244; lines 25; size 12×8; 8×5.

بِحَجَّةِ الْمَحَافِلِ وَرِبَّيْةِ الْأَمَائِلِ

### BAHJAT AL-MAHĀFIL WA BUGYAT AL-AMĀŚIL.

A compendious work on the life, features, manners and character of the Prophet.

Author: 'Imādaddin Abū Zakariyā Yahyā bin Abī Bakr al-'Āmiri عِمَادُ الدِّينِ أَبُو زَكَرِيَا يَحْيَى بْنُ أَبِي بَكْرِ الْأَمْرِي

A short life of the author is given in a note on the title-page, where it is stated that he was a disciple of Muḥammad bin Muḥammad bin Muḥammad bin 'Abdallāh bin Fahd al-Makkī (d. A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 278<sup>b</sup>), the author of *الكتاب على الجمع بين النكت الظرف وبين تعلقة الأشراف* (see Hand-list, No. 2858; and iii, p. 519) (see Hand-list, No. 2858; and iii, p. 519). He died on the 10th Jumādā II, A.H. 893=A.D. 1488, and was buried at Qubbatu Kharad (قبة خرد) in Tibāmah. See also Brock., vol. ii, p. 72.

Beginning:—

الحمد لله الواحد البر الرحيم الفاطر الصمد القديم الخ \*

Among his numerous sources, the author names the following in the preface:—

1. *As-Sirat al-Kubrā*, by Muḥammad bin Ishāq al-Muṭṭalibī (d. A.H. 151=A.D. 768).
2. An abridgment of the same, by 'Abdalmalik bin Hisḥām (d. A.H. 218=A.D. 833).

3. *Khulāsat as-Siyar*, by Al-Muhibb at-Tabarī (*d. A.H. 694=A.D. 1295*).
4. *Kitāb ash-Shamā'il*, by At-Tirmidī (No. 980 above).
5. *Kitāb al-Jāmi'*, by Abū Muhammād Ibn Hibbān (*d. A.H. 354=A.D. 965*).
6. *Kitāb ash-Shifā'*, by Qāḍī Iyād (No. 991 above).

The work is divided into three *Qism*, each being subdivided into several *Bāb*. The three *Qism* are as follows:—

*Qism I.* A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bāb*, fol. 2<sup>b</sup>.

*Qism II.* The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bāb*, fol. 168<sup>a</sup>.

*Qism III.* The manners, character, excellence and sayings of the Prophet, in four *Bāb*, fol. 188<sup>a</sup>.

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramadān, A.H. 855=A.D. 1451.

For other copies see Berlin, No. 9590; Paris, No. 1976; India Office, Nos. 173-5; Stewart, p. 33; Yeni, No. 825; Rāmpūr, p. 653; and Asafiyah, p. 868.

Written in fair *Naskh*, with occasional marginal notes ascribed to Al-Ashkhar al-Yamāni (*d. A.H. 991=A.D. 1583*), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No. 1017 below).

The first two folios are supplied in a later hand.

Dated Saturday, the 24th Muḥarram, A.H. 932=A.D. 1525.

Several notes by former owners of the MS. are found on the title-page as well as at the end.

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

#### No. 1017.

fol. 296; lines 21; size 10×6½; 7½×4½.

شرح بهجۃ المحتفل

#### SHARH BAHJAT AL-MAHĀFIL.

A rare copy of a commentary on the preceding work.  
The author does not reveal his name; but the fact that the

present commentary includes verbatim all the notes by Al-Ashkhar al-Yamani, found in the margins of the preceding work, gives us reason to believe that it is the work of the same Al-Ashkhar, whose full name is Jamāladdin Abū 'Abdallāh Muḥammad bin Abī Bakr bin 'Abdallāh al-Ashkhar al-Yamani جمال الدين أبو عبد الله محمد بن أبي بكر بن عبد الله الأشخر اليماني. He was a disciple of Ibn Hajar al-Haiṣamī (to whom he refers, as his Shaikb and teacher, in the present work, foll. 10<sup>b</sup>, 75<sup>a</sup>, and 185<sup>a</sup>), and was born in A.H. 945 = A.D. 1538. Besides the present work, he wrote a versified work on grammar, entitled الفيہ فی النھر ; a poem on the principles of law; a versified version of *Al-Irshād*, a work on Shāfi'i law by Sharafaddin Ismā'il bin Abī Bakr al-Muqrī al-Yamani (d. A.H. 837 = A.D. 1433); and an abridgment of a work of Abu'l-Hasan Ahmad bin Muḥammad bin Ibrāhīm al-Ash'arī, entitled التفاحه فی علم المساحه (see Hāj. Khal., vol. ii, p. 326). He died in A.H. 991 = A.D. 1583. See An-Nūr as-Sāfir, fol. 198<sup>a</sup>; and Al-La'āli al-Mudiyah, fol. 263<sup>a</sup>.

Beginning :—

الحمد لله قال الشیع و به استعن و علیه اتوکل - احمدک اللهم على  
ما اسللت من فعماک التوام الشوامل و اشکرک على ما لجزلت من  
آلانک العوام الكوامل ..... و بعد فان بیحة المحاذل للامام  
الحافظ ابی زکریا یھیی بن ابی بکر العامری العلامة الفضل لما كانت  
من احسن الکتب الخ \*

Incomplete at the end. It breaks off in the beginning of the third *Bāb* of *Qism III*.

No other copy of the work is known to exist.

Written in fair *Nasta'liq*, with quotations from the text in *Naskh*. Slightly water-stained and worm-eaten. Short lacunae are numerous.

Not dated. Probably 18th century.

No. 1018.

foll. 241; lines 31; size  $11 \times 7$ ;  $8 \times 5$ .

العجزات والخصائص النبوية

## AL-MU'JIZĀT WA'L-KHAŞĀ'İŞ AN-NABAWIYAH.

A work on the miracles and especial attributes of the Prophet, by Jalāladdin 'Abdarrahmān bin Abī Bakr bin Muḥammad as-Suyūṭī (جَلَالُ الدِّينِ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ السُّيوْطِي d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kifāyat al-Talib al-Labib Fi Khaşā'is al-Habib*, under which title the work has been printed in Haiderābād (Deccan), A.H. 1319. In Hāj. Khal., vol. iii, p. 140, it is designated *Al-Khaşā'is an-Nabawiyah*; but the author himself, in his autobiography given in the *Husn al-Muhaḍarah*, fol. 82<sup>a</sup>, calls the work *Al-Mu'jizāt wa'l-Khaşā'is an-Nabawiyah*.

Beginning:—

الحمد لله الذي اطلع في سماء القدرة سراجاً لاماً و قمراً منيراً .....  
 هذا كتاب مرصوم يشهد بفضلة المقربون و سحاب مركوم يحيى برأبه الاقصون  
 و الاقربون كتاب فليس جليل محله من الكتب محل الدرة من الکليل او  
 موضع السجدة من آى التنزيل الخ \*

We learn from Hāj. Khal., vol. iii, p. 140, that As-Suyūṭī spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Hāj. Khal. states further that the author wrote an abridgment of the present work, with the title *Ummūdaj al-Labib fi Khaşā'is al-Habib*.

For other copies see Berlin, No. 2576; Paris, No. 1978; Alger, No. 1687; Cairo, vol. i, p. 338; Kōpr., No. 283; and Āṣafiyah, p. 624. See also Brock., vol. ii, p. 146.

Written in ordinary Naskh, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd Dū'l-Hijjah, A.H. 1001=A.D. 1593.

Scribe: احمد بن عبد الرحمن بن علي بن خالد بن عيسى الجعفري.

## No. 1019.

fol. 285; lines 23; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ; 6  $\times$  4.

The Same.

A fragment of the preceding work, with the following spurious beginning:—

الحمد لله الذي علمنا ما لم نكن نعلم و صلى الله على سيدنا محمد و على آله و صحبه وسلم وبعد فهذا كتاب اقتبسه من الآثار و تتبعه من الاخبار اينتسب به اولوالنبي و يعتبر اول الابصار و سميت بالخصوص و المعجزات والله اسأل حسن النية و خاتمة مرغيبة الخ \*

It corresponds with fol. 147<sup>b</sup> to the end of the copy noticed above, and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers (باب نبع الماء عن بين اصابعه الشريفة):—

اخراج ابن سعد من طريق سعيد بن رقیش عن انس قال جئنا مع رسول الله صلى الله عليه وسلم الى قبا فلتعمیں الى بیر غرس و انه يستنقى منها على حمار ثم يقوم عامدة النهار ما يبعد فيها ماء فمضمض في الدلو و رده فيها فنجاشت بالبراء الخ \*

Written in cursive Naskh, with the headings in red.

Dated Monday, the 22nd Rabī' I, A.H. 1051=A.D. 1641.

The title-page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Ṣadraddin Ahmed of Būhār, dated A.H. 1307=A.D. 1889.

## No. 1020.

fol. 92; lines 17; size  $9\frac{1}{2} \times 6$ ; 6  $\frac{1}{2} \times 3\frac{1}{2}$ .

**فتح الرؤف القریب**

**FATH AR-RA'ŪF AL-QARĪB.**

A concise commentary on As-Suyūti's *Unmūdaj al-Labib fi Khaṣṣat al-Habib*, which itself is an abridgment of the preceding work, *Al-Mu'jizat*.

Author : Zainaddin 'Abdarra'ūf Muḥammad bin Tāj al-'Ārifin bin زين الدين عبد الرؤوف محمد بن تاج العارفين بن علي بن زين العابدين العدادي المناوي الشافعی (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

Beginning:—

الحمد لله تعالى و كفى و السلام على اشرف الرسل المصطفى و بعد  
فيقول العبد الضعيف الواثق بكرم المطيف عبد الرؤوف ابن المناوى هذه  
عجبالة سنية على الخصائص النبوية للجلال السيوطي المسمى المؤذج  
اللبيب الخ \*

We learn from Hāj. Khal., vol. i, p. 467, that besides the present work Al-Munāwī wrote a copious commentary on the *Ummādaj al-Labib* of As-Suyūṭī, entitled *توضیح فتح الرؤوف العجیب*.

The work is divided into two *Bāb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives.

For other copies see Br. Mus., No. 186; and Cairo, vol. i, p. 290.

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders. The quotations from the text are in red.

Dated Tuesday, the 23rd Rabi' II, A.H. 1291=A.D. 1874.

Scribe : مسکین احمد.

### No. 1021.

fol. 469; lines 25; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7 \times 4$ .

المواهب اللدنیہ بالمنعم المحمدیہ

### AL-MAWĀHIB AL-LADUNIYAH BI'L-MINAH AL-MUHAMMADIYAH.

The well-known life of the Prophet, by Shihābuddin Abu'l-'Abbās Shēhab al-dīn Abū 'l-Abbas 'Aḥmad bin Muḥammad bin Abi Bakr al-Khatib al-Qastallānī ash-Shāfi'i شهاب الدين ابوالعباس احمد بن محمد بن ابي بكر الخطيب القسطلاني الشافعی (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

ربنا آتنا من لدنك رحمة ..... الحمد لله الذي اطلع في سماء  
الزل شمس انوار معرفة النبوة المحمدية الخ \*

In Hâj. Khal., vol. vi, p. 245, where the work is said to be a very useful and good production of its kind, it is stated that As-Suyûti was much prejudiced against this work, and publicly made disparaging remarks about it, because Al-Qastallânî had quoted passages from one of his works without mentioning his name. Al-Qastallâni, having been informed of this by Shaikh al-Islâm Zakariyâ Al-Anṣârî (d. A.H. 926=A.D. 1520), proceeded from Cairo to Ar-Rawdah to apologise to As-Suyûti in person.

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal, A.H. 898=A.D. 1493, and that the author's fair copy was completed on the 15th Sha'bân, A.H. 899=A.D. 1494.

For the contents of the work see Berlin, No. 9591. For other copies see Goth., No. 1795; München, Nos. 454, 455; India Office, Nos. 179, 180; Nûr 'Uşmâniyah, Nos. 3432-41; Yeni, No. 905; Ayâ Sûfiyah, No. 3489; Köpr., No. 1176; Hamidiyah, No. 994; Cairo, vol. i, p. 434; Alger, Nos. 1689-91; Râmpûr, p. 661. See also Brock., vol. ii, p. 73.

The work has been printed, along with its commentary, by Az-Zarqâni (d. A.H. 1122=A.D. 1710) in eight volumes, Bûlâq, A.H. 1278. The text has been reprinted in Cairo, A.H. 1281.

Written in Naskh, with notes and emendations in the margins. Not dated. Probably 17th century.

A fly-leaf at the end contains a few *Hadîs*, dealing with the excellence of knowledge.

## No. 1022.

fol. 246; lines 29; size 12×8½; 8½×5½.

The Same.

Another incomplete copy of the same work, beginning as usual and ending with the fifth *Maqâd* (on the Prophet's ascension to heaven).

Written in fair Naskh, with the headings in red.

Dated A.H. 1185=A.D. 1771. According to a note at the end, fol. 98-116, 184-187 and 237-246 were supplied in a later hand in Jumâdâ I, A.H. 1217=A.D. 1802.

No. 1023.

foll. 218; lines 23; size 8×6; 6½×3½.

حاشية على المawahب اللدنية

**HÂSHÎYAH 'ALA'L-MAWÂHIB  
AL-LADUNIYAH.**

A gloss on the preceding work, by Shamsaddin Muhammad bin Ahmad al-Khatib ash-Shawbari شمس الدين محمد بن احمد الخطيب الشوابري.

Beginning:—

حَمْدًا لِمَنْ أَنْزَلَ [مِنْ] مُشْكُورًا مُحَمَّدَ بْنَ الصَّابُورِ الْمَوَاهِبِ الْلَّدُنِيَّةِ .....  
 وَبَعْدَ فَهَذَا حِواشِيْرِيْقَةُ وَمَعَانِي دِقَيْقَةُ جِرِدَتِهَا عَنْ كِتَابِ الْمَوَاهِبِ الْلَّدُنِيَّةِ  
 مَا وَجَدْتَهُ بِخَطِّ شِيفَنْدَنَا ..... شَمْسُ الْمَلَكِ وَالدِّينِ خَاتَمُ الْعُلَمَاءِ  
 الرَّاسِخُينِ مُحَمَّدُ بْنُ اَحْمَدَ شَهَابُ الدِّينِ الشَّوَّابِريِّ النَّجَفِيِّ

The author, Ash-Shawbari, a distinguished scholar, deeply-versed in Shâfi'i law, and commonly called the Shâfi'i of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramadân, A.H. 977=A.D. 1570. After finishing his primary education at home, he and his brother, Ahmad ash-Shawbari (d. A.H. 1066=A.D. 1656), journeyed to Munyatû Rûh, where both of them attended the lectures of Ahmad bin 'Ali ash-Shinnâwi (d. A.H. 1028=A.D. 1619). Afterwards our author went to Cairo, where he was admitted to the Jâmi' al-Azhar. After completing his education there, he was appointed professor of Shâfi'i law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the Khulâsat al-Asâr, vol. iii, p. 386:—

حاشية على 1. حاشية على شرح التعرير. 2. حاشية على شرح المنهج.  
 حاشية على العباب. 4. شرح الأربعين لابن حجر

He died on the night of Tuesday, the 26th Jumâdâ I, A.H. 1069 =A.D. 1659. See Khulâsat al-Asâr, vol. iii, p. 385; 'Iqd al-Jawâhir wa'd-Durâr, fol. 185<sup>a</sup>; Tâj at-Tabaqât, vol. xi, fol. 160<sup>b</sup>.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawâhib al-Laduniyah*. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.

For other copies see Berlin, No. 9594; and Cairo, vol. i, p. 334.  
Written in Arabian Naskh. The quotations from the text are marked by the word قوله in red.

Dated Wednesday, the 23rd Shawwal, A.H. 1076=A.D. 1666.

No. 1024.

fol. 347; lines 31; size 12×7½; 7½×4½.

تيسير المطالب السفينة

TAISIR AL-MATĀLIB AS-SANIYAH.

The first volume of a gloss on the same work, by Nūraddin Abu'd-Diyā' 'Ali bin 'Ali ash-Shabrämallisi نور الدين ابو الفباء على بن علي الشبر املى.

The full title of the work, as stated in the preface, is as follows:—

تيسير المطالب السنية بكشف اسرار المواتيف اللذاتية

Beginning:—

الحمد لله الذي اشرق شمس سماو العلماء اهل الكراهة وجعلهم ورثة

النبواء الى يوم القيمة الخ \*

The author, Ash-Shabrämallisi, was born at Shabrämallis (a town in Egypt) in A.H. 997=A.D. 1589. When three years of age, he lost his eye-sight owing to an attack of small-pox. He learnt the Qurān by heart, and received his primary education at his native place; and then, in A.H. 1008=A.D. 1599, his father took him to Cairo, where he studied under 'Abdarra'uf al-Munāwi (d. A.H. 1031=A.D. 1622), 'Ali al-Halabi (d. A.H. 1044=A.D. 1634), 'Ali al-Ujhūri (d. A.H. 1066=A.D. 1655), and several other eminent scholars. He acquired great knowledge in various branches of learning, and held the post of Principal of Jami' al-Azhar.

Al-Muhibbi, in the Khulāsat al-Asar, vol. iii, p. 174, tells us that Ash-Shabrämallisi wrote a large number of books. Most of them were in the hands of his disciples; but they either reproduced them as their own, or lost them through carelessness. Besides the present work and those mentioned in Brock., vol. ii, p. 322, the following compositions of his are enumerated in the Khulāsat al-Asar (*loc. cit.*):—

حاشية على شرح الشمائل لابن حجر 1.

حاشية على شرح البرقات الصغيرة لابن قاسم 2.

3. حاشية على شرح أبي شجاع لابن قاسم الغزى.

4. حاشية على شرح الجزرية للقاضي زكريا.

He died on the night of Thursday, the 18th Shawwāl, A.H. 1087=A.D. 1676. See *Tāj at-Tabaqāt*, vol. xi, fol. 224<sup>a</sup>; *Khulāsat al-Āṣar*, vol. iii, p. 174; *Iqd al-Jawāhir Wa'd-Durar*, fol. 218<sup>b</sup>; and Brock., vol. ii, p. 322.

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of Ramaḍān, A.H. 1072=A.D. 1662. It was completed, as stated in the colophon, on Friday, the 19th Shawwāl, A.H. 1074=A.D. 1684.

The present volume ends with the chapter on the treaty of Ḫudaibiyah between the Prophet and the Quraish of Mecca.

For other copies see Berlin, Nos. 9595-8; Cairo, vol. i, p. 332; and Nūr 'Uṣmāniyah, No. 3276.

The present valuable copy, dated Tuesday, the 10th Ṣafar, A.H. 1104=A.D. 1692, was transcribed by the author's disciple, Khalil bin Ibrāhim al-Laqqāni (*d.* A.H. 1104=A.D. 1692; see *Silk ad-Durar*, vol. ii, p. 81).

Written in cursive Naskh. The passages quoted from the text have been distinguished by the word قرآن in red.

A seal, bearing the name of a certain Sayyid Muḥammad bin Sayyid Dildār 'Alī, dated A.H. 1231=A.D. 1815, is found on the title-page.

### No. 1025.

fol. 297; lines 31; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 2\frac{1}{2}$ .

تاریخ الخمیس فی احوال نفس المفیض

### TA'RĪKH AL-KHAMIS FI AHWĀL NAFS AN-NAFIS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A.H. 982=A.D. 1574; complete in two separate volumes.

Author: Husain bin Muḥammad bin al-Hasan ad-Diyārbakri al-Mālikī حسین بن محمد بن الحسن الديار بکری المالکی.

The date of the author's death, A.H. 966=A.D. 1559, as given in Hāj. Khal., vol. iii, p. 177, and Br. Mus. Suppl., No. 517, must be incorrect, for the historical narrative in the present work is brought

down to A.H. 982=A.D. 1574. It ends with an account of the accession of Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595) to the throne of the Ottoman empire, as appears from the following:—

- و نَسَاطِنُ وَلَدَهُ السَّلَطَانُ سَلِيمُ سَعْيُ سَنْفِينِ وَتَوْفِيَ فِي اثْنَيْنِ وَ ثَمَانِينَ  
وَتَسْعَمَةَ وَتَوْلِيَ السَّلَطَانُ مُرَادُ خَلَنْ نَصْرَ اللَّهِ فِي التَّارِيخِ الْمَذَكُورِ \*

Moreover, the author's contemporary, 'Abdalqâdir bin Shaikh, tells us in the *An-Nûr as-Sâfir*, fol. 193<sup>a</sup>, that the author, who was a distinguished scholar of Mecca, was appointed Qâdi of Medina in A.H. 981=A.D. 1573, and that he died in A.H. 990=A.D. 1582, for which year the words *سع في صفر* form a chronogram.

#### Vol. I.

Beginning:—

الحمد لله الذي خلق نور نبیة قبل كل اوائل الخ \*

The present volume ends with an account of the Prophet's marriage with Juwairiyah, the daughter of Al-Hâris.

For the contents of the work see Berlin, No. 9467. For other copies see Goth., Nos. 1798-1800; Br. Mus. Suppl., Nos. 517, 518; Wien, Nos. 1177, 1178; Leyden, vol. v, No. 197; Paris, Nos. 1980-1983; Alger, Nos. 1585-1588; Cairo, vol. v, p. 50; Kôpr., No. 1035; Yeni, No. 847; İbrahim Pâshâ, Nos. 897, 898; Ayâ Sûfiyah, No. 3040; Nûr 'Ugmâniyah, No. 3117; and Waliaddin, No. 2357. See also Brock., vol. ii, p. 381; and Hâj. Khal., vol. iii, p. 177.

The work has been printed twice in Cairo, viz., in A.H. 1283 and 1302.

Written in *Naskh*, within double red-ruled borders. The headings are in red.

Not dated. Probably 17th century.

---

#### No. 1026.

foll. 228; lines and size same as above.

The Same.

#### Vol. II.

The second volume of the same work.

Beginning:—

وَقَعَ انْكَ عَابِشَةَ رَضِيَ اللَّهُ عَنْهَا وَفِي الْإِكْتِفَاءِ وَاقْبَلَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرَةِ ذَلِكَ بَعْنَيِ الْمَصْطَلِقِ حَتَّى إِذَا كَانَ قَرِيبًا مِنْ  
الْمَدِينَةِ قَالَ أَهْلُ الْانْكَ فِي الصَّدِيقَةِ الْمَبَرَّةِ الْمَطْهَرَةِ الْخِ \*

Written in Naskh, within double red-ruled borders.  
Not dated. Probably 17th century.

## No. 1027.

foll. 212; lines 11; size  $8\frac{1}{2} \times 6$ ;  $4 \times 3$ .

ربع القلوب في مولد المحبوب  
**RABI' AL-QULÙB FI MAWLID  
AL-MAHBÙB.**

An account of the Prophet's birth, by 'Abdallâh bin Muhammad  
عبد الله بن محمد صديق الرا丈ط الأحمد ابادي  
He was a native of Ahmadâbâd (Gujarât), and flourished in the  
middle of the 11th century of the Hijrah.

'Beginning:—

الحمد لله الذي اخرج في شهر ربيع الاول جواهر المصمودية  
وادرج انواع المفاوز في مظاهر حضرته الحمدية ..... اما بعد  
فيقول العبد المفتقر الى مولاه الغني ذي اللطف الخفي عبد الله بن  
محمد صديق الرا丈ط الأحمد ابادي الحنفي اقام بما اللہ تعالیٰ فی عبادته  
بالاخلاص ايمانا وتصديقا وتفضل عليهمما يقبلون من حسنة نبيه وبرزانته ورزاهم  
فی العارفين تحقيقا للغ \*

We are told in the preface that in A.H. 1035=A.D. 1626, when  
the author was staying at Medina, he made acquaintance with the  
eminent scholars of that place. From them he received a large  
number of books for study, and from these books he gathered  
material for the present work.

The work begins with the excellence of the month of Rabi' I.

Slightly incomplete at the end.

Written in Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

## No. 1028.

fol. 251; lines 31; size  $12 \times 8$ ;  $9 \times 5\frac{1}{2}$ .

الْإِنْسَانُ الْعَيْنُ فِي سِيرَةِ الْأَمِينِ الْمَامُونِ

INSÂN AL-'UYÛN FÎ SIRAT AL-AMÍN  
AL-MA'MÚN.

The well-known work on the life of the Prophet, generally called *As-Sirat al-Halabiyyah*; in two separate volumes.

Author: Nûraddîn 'Alî bin Burhânaddîn Ibrâhîm bin Ahmad bin 'Alî bin 'Umar al-Qâhirî ash-Shâfi'i تور الدين على بن برهان الدين الشافعى  
برهان الدين ابراهيم بن احمد بن على بن عمر العلبي القاهري الشافعى

The author, an eminent scholar of Egypt, whom Al-Muhibbi, in his *Khulâsat al-Âşâr*, vol. iii, p. 122, describes as a great ocean of knowledge, was born in Cairo, A.H. 975=A.D. 1567. He studied under 'Alî bin Gânim al-Maqdisî (d. A.H. 1004=A.D. 1595), Muhammâd al-Khatîfîjî (d. A.H. 1011=A.D. 1602), Abu'l-Mawâhib Muhammâd bin Muhammâd al-Bâkri as-Siddiqî (d. A.H. 1037=A.D. 1628), and several other eminent scholars. He held the post of professor in the Madrasah as-Sâlahiyah, wrote a large number of books, and died on the last day of Sha'bân, A.H. 1044=A.D. 1634. For his life and works see *Khulâsat al-Âşâr*, vol. iii, p. 122; *Tâj at-Tabaqât*, vol. xi, fol. 93<sup>a</sup>; and Brock., vol. ii, p. 307.

## Vol. I.

Beginning:—

حَمْدًا لِمَنْ نَصَرَ وَجْهَ أَهْلِ الْحَدِيثِ وَعَلَّةَ رَسَالَتِهِ عَلَى مَنْ  
نَزَّلَ عَلَيْهِ أَحْسَنُ الْحَدِيثِ وَعَلَى آلِهِ وَمَحْبَبِهِ أَهْلِ التَّقْدِيمِ وَالتَّاخِرِ فِي  
الْقَدِيمِ وَالْحَدِيثِ الْمُخْ

In the preface the author mentions two other works on the life of the Prophet, viz., one by Abu'l-Fath Ibn Sayyid an-Nâs (d. A.H. 734=A.D. 1334), entitled '*Uyûn al-Âşâr*', and the other by Shamsaddîn Muhammâd bin Yûsuf ad-Dimashqî as-Sâlihi (d. A.H. 942=A.D. 1536), entitled *Subul al-Hudd wa'r-Rashâd Fi Sirat Khair al-'Ibâd*. The former work, containing *Ismâd*, is an exhaustive one; and the latter, though a good production, contains only well-known facts. Our author, being requested by his teacher, Abu'l-Mawâhib Muhammâd bin Muhammâd al-Bâkri, wrote the present work from materials from the above two works, with additions of his own, distinguished

by the word قرل. The author also quotes verses from two poems, viz., *Al-Qasidat at-Tâ'iyah* of Imâm 'Ali bin 'Abdalkâfi as-Subki (d. A.H. 756=A.D. 1355), and *Al-Qasidat al-Hamziyah* of Sharafaddîn Abû 'Abdallâh Muîammad al-Bûsîrî (d. A.H. 694=A.D. 1294), the author of the well-known poem, entitled *Al-Qasidat al-Burdah*.

For other copies see Br. Mus., p. 425; Br. Mus. Suppl., Nos. 1274-76; Berlin, Nos. 9604-11; Goth., Nos. 1801-5; Ref., No. 129; München, Nos. 449-51; Paris, Nos. 1999-2005; Yeni, No. 819; Alger, No. 1695; Hamidiyah, No. 887; Nûr 'Uşmâniyah, No. 3049; Ayâ Süfiyah, No. 2978; and Bashîr Ağâ, No. 446. See also Hâj. Khal., vol. i, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon:—

تم الجزء الاول من سيرة الامام الشیعی على الحلبی و بیله ان  
شاء الله تعالى اول الثاني باب المجرة الى المدينة \*

Written in fair *Naskh*, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th *Safar*, A.H. 1129=A.D. 1717.

Scribe: احمد بن محمد السقطي بلدا الشاعر مذهب المصرى وطننا.

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044=A.D. 1634):—

زکت الجنان لروح مولانا علي \*

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihâbaddin Ahmad bin 'Abdalfattâh al-Malwâni (d. A.H. 1181=A.D. 1767; see *Silk ad-Durar*, vol. i, p. 116):—

قرأت هذه النسخة وهي الجزء الاول من سيرة على الحلبی  
وبلغت مقابلة بحضور الشیعی احمد شهاب الدين الملواني نفعنا الله  
تعالیٰ به و المسلمين \*

## No. 1029.

foll. 286; lines 38-41; size  $12 \times 8$ ;  $9 \times 5\frac{1}{4}$ .

The Same.

## Vol. II.

The second volume of the preceding work, beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh, with the headings in red. Dated A.H. 1266=A.D. 1851.

Foll. 27-34, 54-79, 89-94, 197-206 and 278-286 are supplied in a later hand.

## No. 1030.

foll. 151; lines 21; size  $8 \times 5$ ;  $6 \times 3\frac{1}{4}$ .

النور الوهاج

## AN-NÛR AL-WAHHÂJ.

A treatise on the *Mîrâj*, or the Prophet's ascension to heaven, by Nûraddin Abu'l-Irshâd 'Ali bin Muhammad Zain al-'Abidin bin 'Abdarrahmân al-Ujhûrî al-Mâlikî زين الدين ابو الرشاد على بن محمد زين العابدين بن عبد الرحمن الجعوري المالكي.

The full title of the work, as given in the preface, is as follows:—  
النور الوهاج في الكلام على الأسراء و المراج

Beginning:—

قال الشيخ الإمام العالم العلامة ..... أبو الرشاد على الجعوري المالكي لطف الله به في الدارين و اذهب عن قلبه الرين بمحمد و آله و محبته - الحمد لله الذي رفع سيدنا محمدًا صلى الله عليه وسلم إلى أعلى المقامات الخ \*

The author, 'Ali al-Ujhûrî, an eminent doctor of the Mâlikî school of law, was born in Egypt, A.H. 967=A.D. 1559, and studied under several eminent scholars, such as Muhammed bin Ahmad ar-Ramli (*d.* A.H. 1004=A.D. 1595), Muhammed bin Ya'qûb al-Qarâfi (*d.* A.H. 1008=A.D. 1599), Shâlib bin Ahmad al-Bulqînî (*d.* A.H. 1015=A.D.

1607), Ahmad bin Qâsim al-Ibâdî (*d. A.H. 994=A.D. 1586*), and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic; subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock., vol. ii, p. 317, he wrote commentaries on the *Tahdîb al-Mantiq* of Taftâzânî (*d. A.H. 791=A.D. 1389*), the *Nukhbât al-Fikr* of Ibn Hajar al-Asqalânî (*d. A.H. 852=A.D. 1449*), and the *Aliyâh* of Ibn Mâlik (*d. A.H. 672=A.D. 1273*). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumâdâ I, A.H. 1066=A.D. 1655. See *Khulâsat al-Âsâr*, vol. iii, p. 157; *Iqd al-Jawâhir Wa'd-Durâr*, fol. 178<sup>a</sup>; *Tâj at-Tabaqât*, vol. xi, fol. 156<sup>b</sup>; and Brock., vol. ii, p. 317.

For other copies see Berlin, No. 2610; and Cairo, vol. i, p. 447.

Written in fair Naskh, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Foll. 117–119, 127 and 128 are supplied in a later hand. Foll. 119<sup>b</sup> and 128<sup>b</sup> are blank. Fol. 149<sup>a</sup> contains a short lacuna.

Scribe: سليمان بن داود المعلق الشافعى.

### No. 1031.

fol. 219; lines 21; size 8½×6; 6½×3½.

ابن الازهار في رياض الاخبار

### IBTISÂM AL-AZHÂR FI RIYÂD AL-AKHBÂR.

Life of the Prophet Muhammad; complete in two separate volumes.

Author: Abdassalâm bin Ibrâhim bin Ibrâhim al-Laqâni al-Mâlikî. عبد السلام بن ابراهيم بن ابراهيم اللقاني المالكي. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Burhânaddîn Ibrâhim al-Laqâni (*d. A.H. 1041=A.D. 1631*), and was appointed Principal of the Jâmi' al-Azhar. Besides the present work, he wrote an account of the Prophet's birth, entitled ترسيخ الفواد بمولد خير العباد; a commentary on his father's work on theology, entitled جوهرة التوحيد; and another on a versified tract of Al-Jazâ'iri (A.H. 898=A.D. 1493) on the unity of God, entitled المنظمة الجزائرية. He died on Friday, the 25th Shawwâl, A.H. 1078=A.D. 1668. See *Khulâsat al-Âsâr*.

vol. ii. 416; *Iqd al-Jawâhir*, fol. 208<sup>a</sup>; *Tâj at-Tabaqât*, vol. xi, fol. 196<sup>a</sup>; and Brock., vol. ii, p. 307.

### Vol. I.

Beginning :—

الحمد لله الذي امطفي الاسلام دينا و اختر له من عباده رسول الخ

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment.

The work is divided into several *Bâb* and a *Khâtimah*. The present volume consists of the following *Bâb* :—

*Bâb* I. Creation of the Prophetic light, fol. 5<sup>a</sup>.

*Bâb* II. How the Prophet's name was written on the divine Throne before the creation of the world, and his advent was foretold by the early Prophets and sages, fol. 18<sup>a</sup>.

*Bâb* III. The signs, observed before and immediately after the Prophet's revelation, foreboding his prophetic mission, fol. 20<sup>b</sup>.

*Bâb* IV. A historical account of Medina, its excellence and sanctity, fol. 88<sup>a</sup>.

*Bâb* V. How his father wedded his mother Âminah, the daughter of Wahb, and how that marriage was an announcement of the Prophet's mission, fol. 133<sup>a</sup>.

*Bâb* VI. The signs that appeared at the time of his birth, foreboding his great mission, fol. 143<sup>b</sup>.

*Bâb* VII. His nursing by Halimah Sa'diyah; the kind protection of his uncle, Abû Tâlib, after the death of his grandfather, 'Abdalmuttalib; God's protection from sin and idolatry; and his excellent and noble character from his very childhood, fol. 160<sup>b</sup>.

*Bâb* VIII. His features, manners and character, fol. 192<sup>b</sup>.

No other copy of the work is known.

The present copy, dated the 30th *Du'l-Hijjah*, A.H. 1046=A.D. 1637, is the author's autograph, as appears from the following note on the title-page :—

ابن سالم الازهار في رياض الخبراء جمع كتابه العظيم عبد السلام بن  
ابراهيم اللقاني المالكي غفران الله له لاحباه \*

Written in cursive Naskh, with the headings in red.

## No. 1032.

foll. 220-440; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, being a continuation of the preceding MS., beginning thus:—

بِارْسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكَلُّمُ فَقَالَ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ  
كَثِيرًا وَسُبْحَانَ اللَّهِ بَكْرَةً وَأَصْبَلَ اللَّهَ \*

It contains the following *Bâb*:—

*Bâb IX.* The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol. 230<sup>b</sup>.

*Bâb X.* His genealogy, with an account of his wives, children and relatives, fol. 266<sup>a</sup>.

*Bâb XI.* An account of his attire, ring, seal, arms, camels, horses, and other belongings, fol. 292<sup>a</sup>.

*Bâb XII.* A short account of his military expeditions, fol. 313<sup>b</sup>.

*Bâb XIII.* An account of his distinctive attributes and miracles, fol. 364<sup>b</sup>.

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol. 410<sup>a</sup>.

Written in the same hand as the above.

Dated A.H. 1046=A.D. 1637.

## No. 1033.

foll. 105; lines 12-17; size 9×6½; 7×4.

نظم الدرر والمرجان

NAZM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes.

The complete title of the work, as given in the preface, is as follows:—

نظم الدرر والمرجان في تلخيص سير سيد الانس والجلان \*

Author: Awḥadaddin Mirzâ Khân al-Biraki al-Jâlandhari  
اوحد الدين ميرزا خان البركي الجالندھری

Beginning :—

الحمد لله الذي انزل رسوله بالهدى ودين الحق ليظهره على  
الدين كله و لوكرة المشركين و خلع على علماء امته ببيان فضائله و مفاهيمه  
• فهم بذلك له حامدون الخ \*

The author, who was a native of Jalandhar (India), completed the present work, as he tells us in the colophon, on Thursday, the 2nd Dū'l-Hijjah, A.H. 1091=A.D. 1680. The colophon runs thus :—

قال العبد الصعييف مؤلفه قد غفت من تسويد هذا الكتاب الجليل  
القدر الذي ما صنف في الاسلام مثنه قط فيما اظن يوم الثلاثاء ثاني  
المحجة [sic] من سنة احدى و تسعين بعد الالف \*

The contents of the work may be summarised thus :—

The prominent events connected with the Prophet's life, his personal features, and various names and *Alqab* (titles of honour), foll. 2<sup>b</sup>-23<sup>a</sup>.

His noble character, prerogatives and special attributes, foll. 23<sup>b</sup>-74<sup>b</sup>.

His wives, children, relatives, freedmen, servants, messengers, and the ten most eminent companions, called *العشرة المبشّرة*, foll. 74<sup>b</sup>-86<sup>a</sup>.

His horses, mules, camels, weapons, attire, and other household belongings, foll. 86<sup>a</sup>-90<sup>b</sup>.

Some of his miracles, foll. 91<sup>a</sup>-102<sup>b</sup>.

His death and interment, foll. 102<sup>b</sup>-105<sup>b</sup>.

Another copy of the work is noticed in Åṣafiyah, p. 874.

The present copy was transcribed, as stated in the following note at the end, from the author's autograph copy :—

كتبت و اتممت هذه النسخة من التي كتبها المؤلف بخطه \*

Written in fair Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

Scribe: محمد عيسى

No. 1034.

foll. 36; lines 28; size 9×5; 8×4.

نقاية الأثر

## NUQÂYAT AL-ÂŞAR.

A short fragment of a commentary on the *Khulâṣatu Siyârî Sayyid al-Bashâr*, a work on the life of the Prophet by Muhibbaddin Abu'l-Abbâs Ahmad bin 'Abdallâh at-Tabârî (d. A.H. 694=A.D. 1295).

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain Shaikh Abû Bakr:—

نقل من نقاية الأثر شرح خلاصة سير سيد البشر عليه الصلوة والسلام  
للشيخ أبي بكر رحمة الله الملك الأكبر \*

On fol. 4<sup>b</sup> the author refers to his teacher, Shaikh Zain al-'Âbidin (probably Zain al-'Âbidin bin 'Abdallâh bin Shaikh bin 'Abdallâh al-'Aidârûs, who flourished in the middle of the 11th century of the Hijrah), in the following term:—

وقد افرد شيخنا و استاذنا مولانا او لدنا قدوة المحدثين الشیعی زین العابدین رفعه الله تعالى في أعلى علیین في جزو اسماء من حضر من الصحابة فيها \*

The latest authority quoted (on fol. 11<sup>b</sup>) is Shihâbaddin Ahmad bin Muhammad bin 'Umar al-Khafâjî (d. A.H. 1069=A.D. 1659), the author of the *Nasim ar-Riyâd* (No. 997 above).

According to Hâj. Khal., vol. iii, p. 105, the text is divided into twenty-four *Fâṣl*. The present MS. contains the commentary on the fourth *Fâṣl*, dealing with the Prophet's military expeditions.

Beginning:—

الفصل الرابع في ذكر غزاته صلى الله عليه وسلم وهي جمع غزوة  
في القاموس غزوة غزوة اراده و طلبها وقصدتها الخ \*

Written in Naskh, with some marginal notes.

Not dated. Probably 19th century.

## No. 1035.

fol. 40; lines 19; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

الدرة الفريدة

## AD-DURRAT AL-FARIDAH.

A tract on the Prophet's journey to Syria with the merchandise of Khadijah, the daughter of Khuwaillid bin Asad, and his subsequent marriage with her.

The full title of the work, given on the title-page, is as follows:—

الدرة الفريدة في تجارة النبي وزواجه بالسيدة خديجه \*

The author's name and his dates cannot be traced.

Beginning:—

\* قال حدثنا بعض اشياخنا و اسلافنا رحمة الله عليهم اجمعين انهم قالوا  
لما بلغ رسول الله صلى الله عليه وسلم من العمر اربعة وعشرون سنة وستة  
شهر و عشرة أيام خرج ذات يوم يتمشى بين زمزم الخ \*

Written in fair Naskh. Dated A.H. 1126=A.D. 1714.

Scribe: عبد الرحمن بن المرحم محمد دادي شرائي.

## No. 1036.

fol. 307; lines 29; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

فتح القريب

## FATH AL-QARIB.

A commentary on the author's own metrical work, entitled *Mawāhib al-Mujib Fi Khasā'is al-Habib*, treating of the Prophet's distinctive attributes.

Author: Abu'n-Najah Ahmad bin 'Ali bin 'Umar bin Shālih bin Aljmad al-'Adawi al-Manīni al-Hanafī (d. A.H. 1172=A.D. 1759); see Lib. Cat., vol. xii, No. 736).

Beginning:—

الحمد لله الذي خص نبينا محمدا صلى الله عليه وسلم بخصائص  
أعلى له بها قدرها وأيده بكتاب احكمت آياته وشرح له به صدرا الماء \*

In the preface the author tells us that he first composed a versified version of the *Ummudaj al-Labib* of As-Suyūti, with the title *Mawāhib al-Mujib*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawāhib al-Mujib*, extracting material from As-Suyūti's *Al-Mu'jizat wa'l-Khasā'is an-Nabawiyah* (No. 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munāwi's commentary on the *Ummudaj al-Labib* of As-Suyūti (No. 1020 above), from which he also derived some material.

The present commentary, like the original text, is divided into two *Bāb*.

The work is mentioned in the list of the author's compositions given in *Silk ad-Durar*, vol. i, p. 135; and in *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 439<sup>b</sup>. See also *Hāj. Khal.*, vol. vi, p. 248. No copy of the work is noticed in any other catalogue.

Written in fair *Naskh*, with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A.H. 1170=A.D. 1757.

سُمِيلْ بْنْ عَبْدِ الْكَرِيمِ الْجَرَاعِيِّ  
Sūmil b. 'Abd al-Karīm al-Jarā'i

The title-page contains the following verses in praise of the present work, written by Muhammad Shākir al-'Umari:—

خَاصَصَ طَهْ سَمْتَ فِي الْوَزَىٰ وَ نَفَحَ الْقَرِيبَ لِهَا قَدْ شَرَحَ  
وَ حَقَقَ فِيهَا مَقْامَ الْعَبِيدِ وَ هَذَا لِعَمَرِي أَجْلَ المَنْعِ

This Muhammad Shākir al-'Umari, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwāl, A.H. 1140=A.D. 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muhammad Rāġib Pāshā (d. A.H. 1176=A.D. 1763). He held several distinguished posts under the Governments of Constantinople and Damascus; but subsequently he resigned the state service, and becoming a disciple of Shaikh 'Umar bin 'Abdal-Jalil al-Bağdādi (d. A.H. 1194=A.D. 1780), devoted himself to the study of the Sūfi literature. He died on Monday, the 26th Rabi' II, A.H. 1194=A.D. 1780. See *Silk ad-Durar*, vol. ii, pp. 183-189; and *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 640<sup>b</sup>.

No. 1037.

fol. 16; lines 13; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

مولد النبي

## MAWLID AN-NABI.

The well-known work, containing an account of the Prophet's birth and of his early life, written in the rhymed prose commonly used for recitation on his birthday celebration.

Author: Ja'far bin Hasan bin 'Abdalkarim bin Muḥammad  
 جعفر بن حسن بن عبد الله بن عبد العزىز الشافعى المدائى  
 الكوفى بن محمد بن عبد الرحمن البرزنجى الشافعى المدائى  
 Beginning:-

ابتدئ الاملاك باسم الذات العلية ..... فاقول هو على الله عليه  
 وسلم سيدنا محمد بن عبد الله بن عبد المطلب الخ \*

The author, a man of great piety and learning, was born at Medina in A.H. 1101=A.D. 1690. He received his education at his native place, and became known for his elegant writing and profound knowledge in the Shāfi'i law. He held the distinguished posts of *Khatib* (preacher) of the Prophet's mosque, and of Principal of the Madrasah attached to that mosque. He was also appointed the jurisconsult of the Shāfi'iites (مشفى الشافعية) at Medina. He wrote several books, and died at Medina on Friday, the 27th Shā'bān, A.H. 1177=A.D. 1764. See *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 482<sup>b</sup>; *Silk ad-Durar*, vol. ii, p. 9; and Brock., vol. ii, p. 384.

For other copies see Cairo, vol. i, p. 405; and Berlin, No. 9536.  
 The work has been printed in Cairo, A.H. 1307.

Written in fair Naskh. Not dated. Probably 19th century.

No. 1038.

foll. 185; lines 21; size 8×6; 6½×4.

(Two separate works bound together.)

foll. 1<sup>b</sup>-89<sup>a</sup>.

I.

## كتاب السيرة

## KITĀB AS-SIRAT.

Life of the Prophet, being an abridgment of the *Sirat ar-Rasūl* of Ibn Hishām (d. A.H. 218=A.D. 834).

Author: شیخ محمد بن عبدالوهاب النجاشی، محمد بن عبد الوهاب النجاشی، the founder of the Wahhābi sect, who was born in A.H. 1115=A.D. 1704, and died in A.H. 1206=A.D. 1792. See Lib. Cat., vol. x, No. 585

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نُسْتَعِينُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ بْنِ  
عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَلَّبِ بْنِ هَشَمٍ بْنِ عَبْدِ مَذْنَفِ ..... بْنِ عَدْنَانِ  
إِلَى هَذَا مَعْلُومُ الصَّحَّةِ وَمَا فَوْقَ عَدْنَانٍ مُخْتَلَفٌ فِيهِ الْغَيْرُ \*

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mūn (A.H. 198-218=A.D. 813-833).

For another copy of the work see Br. Mus. Suppl., No. 220.  
Written in cursive Naskh. Dated A.H. 1224=A.D. 1809.

foll. 89<sup>b</sup>-185<sup>a</sup>.

II.

## كتاب الهدى النبوى

## KITĀB AL-HADĪ AN-NABAWI.

A treatise dealing with the Prophet's character and manners, by the same author.

Beginning:—

الحمد لله رب العالمين وأشهد أن لا إله إلا الله وحده لا شريك له  
وأشهد أن محمداً عبد الله ورسوله وبعد فإن الله سبحانه هو المتفرق بالخلق  
و الاخيار الخ \*

Written in the same hand as the above.  
Dated the 3rd Rabi' II, A.H. 1224=A.D. 1809.

## No. 1039.

fol. 168; lines 19; size 10×6; 8×4.

الباب

## AL-LUBÂB.

An abridgment of the third volume of the *Subul al-Hudâ Wa'r-Rashâd* of Shamsaddin Abû 'Abdallâh Muhammâd bin Yûsuf as-Sâlihi (d. A.H. 942=A.D. 1536), dealing chiefly with the Prophet's noble qualities, business transactions, and the mode of his daily life, together with a collection of his prayers, commandments, judgments, etc.

Author: Qâdi Muhammâd Şanâ'allâh an-Naqshbandî al-Mujâdidi al-Mazhari . قاضي محمد شناء الله النقشبندى المجددى المظہرى He was an eminent Sufi and a most diligent scholar of Pâniपat (India). He studied Ḥadîṣ under the well-known Shâh Walîllâh Dihlawî (d. A.H. 1176=A.D. 1762), and other branches of Muhammadan literature under several other distinguished scholars. He soon achieved great knowledge, especially in Ḥadîṣ and jurisprudence, in which subjects he was designated as the Baihaqi of the time by Shâh 'Abdal'azîz Dihlawî (d. A.H. 1239=A.D. 1824). After completing his education, he became a disciple of Shaikh Muhammâd 'Abid (d. A.H. 1160=A.D. 1747), and devoted himself to spiritual studies. Subsequently, he attached himself to the company of the famous Shaikh of the Naqshbandiyah order, Mirzâ Mazhar Jân-i-Jânâñ (d. A.H. 1195=A.D. 1781), who gave him the title of 'Alam al-Hudâ. Besides the present work, our author wrote a detailed work on Muhammadan law, dealing with the diversities of the four Sunnite schools of jurisprudence; a commentary on the Qurâñ, entitled *Tafsîr Mazhari*; a work on the day of resurrection, entitled *Tâdkirat al-Mâ'âd*; a work on the life and teaching of Shaikh Ahmad Sirhindi (d. A.H. 1035=A.D. 1625); and over thirty other treatises and tracts on various subjects. For some time he held the post of Qâdi, and died on the 1st Rajab, A.H. 1225=A.D. 1810. See *Hadâ'iq al-Hanâfiyah*, p. 465.

Beginning:—

الحمد لله الذي هدانا سبيلاً إلى الرشاد ورزقنا زاد المعاد .....  
و بعد فيقول العبد الصغيف محمد شناء الله النقشبندى المجددى

المظہری الرلچی رحمة ربہ الغنی الجھواد ان خاتمة کمال البشر فی عالم  
الکون و الفساد اتباعہ سلۃ رسول اللہ صلی اللہ علیہ وسلم فی الاخلاق  
• و الاعمال و الاعتقاد الخ \*

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabil ar-Rashad* (more properly, the *Subul al-Hudā w'ar-Rashad*; see Hāj. Khal., vol. iii, p. 580) of As-Sālihi is the best of all. Our author, at the request of his Shaikh, Mirzā Mažhar Jan-i-Jānān, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., خ for Al-Bukhārī; م for Muslim; د for Abū Dā'ūd; ن for Nasā'i; جه for Ibu Mājah; ك for Mālik; ش for Shāfi'i; ا for Ahmad; ح for Al-Hākim; طب for At-Tabarāni; مي for Ad-Dārimi; قط for Ad-Dāraqutni; کر for Ibn 'Asākir; حب for Ibn Hibbān; and بع for Ibn Khuzaimah.

The contents of the work may be summarised thus:—

The Prophet's character and manners, divided into numerous short *Bāb*, foll. 2<sup>b</sup>–42<sup>b</sup>.

The way of his purification and ablution, foll. 42<sup>b</sup>–48<sup>b</sup>.

His prayers, fasting, alms and the Hajj pilgrimage, foll. 49<sup>a</sup>–115<sup>a</sup>.

His business transactions, foll. 115<sup>b</sup>–118<sup>b</sup>.

His presents and gifts to his friends and companions, fol. 118<sup>a</sup>–120<sup>b</sup>.

His marriage, dowries and his strict observance of equity among his wives, foll. 120<sup>b</sup>–124<sup>b</sup>.

His sacrifice of animals, and his instructions for hunting, foll. 125<sup>a</sup>–127<sup>a</sup>.

His strictness in the fulfilment of oaths, vows, etc., foll. 127<sup>a</sup>–128<sup>a</sup>.

His dealings in war, foll. 128<sup>a</sup>–132<sup>b</sup>.

His mode of teaching his followers, foll. 132<sup>b</sup>–134<sup>a</sup>.

A collection of his comments on some verses of the Qurān, foll. 134<sup>a</sup>–135<sup>a</sup>.

His judgments, commandments and ordinances, foll. 138<sup>a</sup>–155<sup>b</sup>.

His love of God, and his support of the rights and claims of persons, foll. 156<sup>a</sup>–160<sup>a</sup>.

His opinion on poetry, foll. 160<sup>a</sup>–162<sup>a</sup>.

His fondness in giving sweet names to his companions by changing theirs, foll. 162<sup>a</sup>–163<sup>b</sup>.

His kindness to children and women, fol. 164<sup>a</sup>.

His forgiveness, foll. 165<sup>a</sup>-166<sup>a</sup>.

His strictness in fulfilling his promises, foll. 166<sup>a</sup>-167<sup>a</sup>.

His courtesy, morality, etc., foll. 167<sup>b</sup>-168<sup>b</sup>.

No other copy of the work is known.

The present copy, dated A.H. 1198=A.D. 1784, was transcribed, as stated in the following colophon, from the author's original draft, within his life-time:—

تمت هذه النسخة الشريفة في الخامس وعشرين الصفر المظفر سنة  
الثامن وتسعين و المائة بعد الالف بيد العاصي عبد الباقى غفر الله ذنبه  
و ستر عذوبه ذقل من اصل المسودة بخط المؤلف القاضي ثناوا الله سلمه الله  
بالارشاد والتكميل انهم آذنا فوائد لولادنا و لسائر الطالبين \*

Written in Nasta'liq, with occasional rubrics.

Scribe: عبد الباقى.

#### No. 1040.

fol. 120; lines 17; size 8×5½; 6½×3½.

مولد رسول الله

#### MAWLID RASÚLALLÂH.

An account of the Prophet's birth and his early life, ending with his marriage with Khadijah, the daughter of Khuwailid.

The title of the work and the author's name are not mentioned in the present copy; but on the title-page of that noticed in Berlin, No. 9521, it is designated as مولد رسول الله. The authorship is there wrongly ascribed to Ibn al-Jawzî (d. A.H. 597=A.D. 1201). He is frequently quoted as an authority in the present work and spoken of as dead, as for instance on fol. 55<sup>b</sup>, where he is referred to thus:—

و حكى أبو الفرج الجوزي رحمة الله \*

The latest authority referred to (fol. 58<sup>b</sup>) is 'Abdassalâm al-Baghdâdi, who was born after A.H. 770=A.D. 1369, and died in A.H. 859=A.D. 1455. See Al-Qabas al-Hâwi, vol. i, fol. 107<sup>a</sup>.

Beginning:—

الحمد لله الذي ابرز من طرة غرة عروس الحضرة مبعها مستنيرا  
و اطلع في اخلاق الكمال من بروج الجمال شمسا مضيا و قمرا منيرا و اخرج

من خلال اشجار الغترة شمس ثمر النبوة ولم يجعل له في العالمين  
نذيرًا [ Sic نظيرًا ]

Written in fair Naskh.

Not dated. Apparently 19th century.

## HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD.

No. 1041.

fol. 196; lines 19-21; size  $10\frac{1}{4} \times 7\frac{1}{4}$ ;  $8 \times 4\frac{1}{4}$ .

(Two separate works bound together.)

fol. 1-131<sup>b</sup>.

I.

*نهايات العقبى في ماقب ذرى القمح*

DAKHĀ'IR AL-'UQBĀ FI MANĀQIB  
DAWI'L-QURBĀ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence.

The author, Muhibbaddin Abu'l-Abbas Ahmad bin 'Abdallāh an-Tabari (محب الدين ابو العباس احمد بن عبد الله الطبرى d. A.H. 694= A.D. 1295; see Lib. Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23<sup>a</sup>, to his work entitled *Ar-Riyād an-Nadīrah Fi Manāqib al-'Asharah* in the following terms:—

الباب الثامن في ذكر امير المؤمنين علي ابن ابي طالب عليه السلام  
وقد يسطعا المقال و اوسعنا المجال في ذكر ماقبته في كتابنا المرسوم  
الرياض النضرة في ماقب العشرة و نصون ناتي على جملة معانى  
ما ذكرناه بعده ان شاء الله تعالى \*

In a copy of the present work noticed in Berlin, No. 9674, the authorship is wrongly ascribed to Muḥammad Bāqir bin Muḥammad Taqī al-Ḥusainī, the well-known Shi'ah scholar, who flourished in the 11th century of the Hijrah.

Beginning :—

الحمد لله على خصوص المنح و عموم الفعما و له الشكر على ما  
أدى من نظام المعن و عويم الا و ..... اما بعد قال الله عزوجل قد  
اصطفى محمدا على الله عليه و سلم على جميع من سواه و خصه بما عمه به  
من فضله الباهر انم \*

The work is divided into two *Qism*; the first dealing briefly with the excellence and virtues of the kinship of the Prophet; and the second comprising biographical notices of his descendants and relatives. Each *Qism* is subdivided into several *Bāb* and *Fasl*, as follows :—

#### *Qism I.*

*Bāb I.* The excellence and virtues of the kinship of the Prophet, fol. 2<sup>a</sup>.

It may be noticed here that a few folios after fol. 2<sup>b</sup> containing the major portion of the second *Bāb* dealing with the excellence of the tribe Quraish are wanting.

*Bāb III.* The excellence of the descendants of Ḥāshim, fol. 3<sup>a</sup>.

*Bāb IV.* The excellence of the descendants of 'Abdalmuṭṭalib, fol. 4<sup>a</sup>.

*Bāb V.* The excellence of the Prophet's family (اهل البيت), fol. 4<sup>a</sup>.

*Bāb VI.* The Prophet's declaration that Fātimah, 'Ali, Hasan and Husain were the inmates of his house, fol. 6<sup>a</sup>.

*Bāb VII.* Fātimah, fol. 8<sup>a</sup>.

*Bāb VIII.* 'Ali, fol. 23<sup>b</sup>.

*Bāb IX.* Hasan and Husain, fol. 51<sup>b</sup>.

#### *Qism II.*

*Bāb I.* The descendants of the Prophet in the following eight *Fasl* :—

- I. The exact number of the Prophet's children and the dates of their birth, fol. 70<sup>a</sup>.
- II. Ibrāhim, fol. 71<sup>a</sup>.
- III. Fātimah, fol. 73<sup>a</sup>.
- IV. Zainab, fol. 73<sup>a</sup>.

- V. Ruqaiyah, fol. 76<sup>a</sup>.
- VI. Ummu Kulṣūm, fol. 77<sup>a</sup>.
- VII. Zainab, the elder daughter of Fāṭimah, fol. 79<sup>a</sup>.
- VIII. Ummu Kulṣūm, the younger daughter of Fāṭimah, fol. 79<sup>a</sup>.

*Bāb* II. The uncles of the Prophet in the following three *Faṣl* :—

- I. The exact number of his uncles, fol. 81<sup>b</sup>.
- II. Ḥamzah, fol. 82<sup>a</sup>.
- III. 'Abbās, fol. 89<sup>b</sup>.

*Bāb* III. The children of the Prophet's uncles in the following six chapters :—

- I. The two sons of Abū Tālib, viz., Ja'far, fol. 102<sup>a</sup>; and 'Aqil, fol. 110<sup>a</sup>.
- II. The eight sons of 'Abbās, viz., Fadl, fol. 111<sup>b</sup>; 'Abdallāh, fol. 112<sup>b</sup>; 'Ubaidallāh, fol. 119<sup>a</sup>; Qaṣm, fol. 119<sup>a</sup>; 'Abdarraḥmān, fol. 119<sup>b</sup>; Ma'bad, fol. 120<sup>a</sup>; Kaṣr, fol. 120<sup>a</sup>; and Tammām, fol. 120<sup>a</sup>.
- III. The five sons of Al-Ḥāriṣ, viz., Abū Sufyān, fol. 121<sup>a</sup>; Nawfal, fol. 122<sup>a</sup>; Rabi'ah, fol. 123<sup>a</sup>; 'Abdallāh, fol. 124<sup>a</sup>; and Al-Muġirah, fol. 124<sup>b</sup>.
- IV. The children of Zubair, viz., 'Abdallāh, fol. 124<sup>b</sup>; Dubā'ah, fol. 125<sup>a</sup>; Umm al-Ḥikam, fol. 125<sup>a</sup>.
- V. The children of Abū Lahab, fol. 125<sup>a</sup>.
- VI. The children of Hamzah, fol. 125<sup>b</sup>.

*Bāb* IV. The Prophet's aunts (father's sisters), fol. 126<sup>a</sup>.

*Bāb* V. The children of the Prophet's aunts, fol. 127<sup>b</sup>.

The work ends with a *Khātimah*, containing the following three *Faṣl* :—

- I. The Prophet's mother, Āminah, fol. 129<sup>b</sup>.
- II. His foster-mothers, fol. 130<sup>b</sup>.
- III. His foster-brothers and -sisters, fol. 131<sup>a</sup>.

The last *Faṣl* is slightly incomplete at the end; but only one folio seems to be wanting.

For other copies of the work see Berlin, No. 9674; and Goth., No. 1834. See also Hāj. Khal., vol. iii, p. 325; and Brock., vol. i, p. 361.

fol. 132<sup>a</sup>-196<sup>b</sup>.

II.

السط الشهرين في مقاقب امهات المؤمنين

AS-SIMT AS-ŞAMİN Fİ MANAQIB  
UMMAHAT AL-MU'MININ.

A work on the lives and merits of the Prophet's wives, by the same author.

Beginning :—

الحمد لله كما يتلبي في لعظيم جلاله و لا الشكر على ما اوى من عظيم  
انفاله ..... اما بعد فهذا مؤلف و سميت بالسط الشهرين و جمعت فيه  
ما ورد في مذاقب امهات المؤمنين مشتملا على كمية عددهن معروفا كثيرون  
مجدهن مبينا على درجتهن منتها على تفاصيل مرتبتهن حاويا لما ورد مما  
ظفرت به في حق كل واحدة اجمالا و تفصيلا جامعا لما ينفل فيهن عنده  
على الله عليه و سام ما يخص و يعم تشريفا و تفضيلا الخ .

The work is divided into a *Mugaddimah*, twelve *Bâb* and a *Khâtimah*, as follows :—

*Mugaddimah*. The exact number of the Prophet's wives, their pedigrees, the times of their marriage with the Prophet, their virtues and excellence, and the Prophet's strictness in observing equity among them, fol. 132<sup>b</sup>.

*Bâb I. Khadijat al-Kubrâ*, fol. 136<sup>a</sup>.

*Bâb II. 'Â'ishah*, the daughter of Abû Bakr, fol. 144<sup>b</sup>.

*Bâb III. Hafshah*, the daughter of 'Umar, fol. 171<sup>a</sup>.

*Bâb IV. Ummu Salmah*, the daughter of Umayyah, fol. 173<sup>a</sup>.

*Bâb V. Ummu Habibah*, the daughter of Abû Sufyân, fol. 178<sup>b</sup>.

*Bâb VI. Sawdah*, the daughter of Zama'ah, fol. 181<sup>a</sup>.

*Bâb VII. Zainab*, the daughter of Jahâb, fol. 174<sup>a</sup>.

*Bâb VIII. Zainab*, the daughter of Khuzaimah, fol. 186<sup>b</sup>.

*Bâb IX. Maimûnah*, the daughter of Al-Hâris, fol. 187<sup>b</sup>.

*Bâb X. Juwairiyah*, the daughter of Al-Hâris Ibn Abî Dirâr, fol. 188<sup>b</sup>.

*Bâb XI. Safiyah*, the daughter of Huyai, fol. 189<sup>b</sup>.

*Bâb XII.* The names of the twelve other women, who, according to some, were also married to the Prophet, fol. 192<sup>a</sup>.

*Khâtimah*. The Prophet's two female slaves, viz., Mâriyah Qibtiyah and Raihânah, fol. 196<sup>a</sup>.

No other copy of the present work is known.

Both works are written by the same hand in fair Naskh, within double red-ruled borders. The headings are in red. Foll. 174 and 183 should follow foll. 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work, entitled *Khulāsatū Siyārī Sayyid al-Baṣḥar*.

## HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll. 234; lines 23–26; size 13 × 8½; 9½ × 5½.

(Two separate works bound together.)

foll. 1–43.

I.

كتاب الردّة

## KITĀB AR-RIDDAT.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Tulaiḥah bin al-Khuwailid al-Azdi, Al-Aswad al-‘Ansī, Musailamah al-Kaddāb and others.

Author: Abū ‘Abdallāh Muḥammad bin ‘Umar bin Wāqid al-Wāqidi al-Madani, ابو عبد الله محمد بن عمر بن واقد الواقدي المدائني, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130=A.D. 747. He received traditions from Imām Mālik bin Anas (*d.* A.H. 179=A.D. 795), Sufyān aṣ-Ṣawrī (*d.* A.H. 161=A.D. 777), Ma’mar bin Rāshid (*d.* A.H. 153=A.D. 770), and others. Ad-Dahabi and other biographers remark that Al-Wāqidi was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qādi

in the eastern quarter of Bağdâd ; and subsequently Al-Ma'mûn (A.H. 198-218=A.D. 813-833), who treated him with marked honour, appointed him to fill the same post at 'Askar al-Mahdi. Besides the present work, and that noticed below, he wrote a history of the Prophet's campaigns entitled *Kitâb al-Maqâzî*, which was edited and published by A. Kremer, Calcutta, 1856. A part of the same work, on the conquest of Mesopotamia, was edited and published by G. H. A. Ewald, Göttingen, 1827.

Our author died on Monday, the 11th *Du'l-Hijjah*, A.H. 207=A.D. 823. See *Mir'ât al-Janâن*, fol. 130<sup>b</sup>; *Kitâb al-Fihrist* by Ibn Nadîm, p. 98; *Tâdkîrat al-Huffâz*, vol. i, p. 319; *Ibn Khallikân* (De Slane's translation), vol. iii, p. 61; *Murûj ad-Dahab*, fol. 248<sup>a</sup>; *Al-Ansâb* by As-Sam'âni, fol. 577<sup>b</sup>; *Dustûr al-I'lâm*, fol. 153<sup>a</sup>; *Yâqût*, vol. vii, p. 55; and Brock, vol. i, p. 135.

Beginning :—

روي ابو القاسم عبد الله بن حفص بن مهران البردعي اعزه الله تعالى  
قال حدثني ابو محمد احمد بن ابي الكوفي قرأة عليه قال حدثني  
ابو جعفر عبد العزيز بن المبارك قال حدثني فعيم بن مزاحم المقدوري  
قال حدثني محمد بن عمر بن راقد الواقدي السلمي ..... لما قبض  
النبي صلى الله عليه وسلم شمتت اليهود و النصارى باهل الاسلام و ظهر  
التفاق في المدينة من كان يخفيفه قبل ذلك الخ \*

Contents :—

Fol. 2 <sup>a</sup> .	أخبار سقيقة بنى ساعدة *
Fol. 6 <sup>a</sup> .	ذكر اخبار الردة *
Fol. 7 <sup>a</sup> .	ذكر خروج اسامة بن زيد *
Fol. 10 <sup>a</sup> .	ذكر فجاءة ابن عبدياليل *
Fol. 16 <sup>a</sup> .	خبر مالك بن نويرة و مسيمة الكذاب *
Fol. 25 <sup>a</sup> .	ذكر ارتداد اهل البحرين *
Fol. 29 <sup>a</sup> .	ذكر ارتداد ارغن حضرموت من كندة و غورها *
Fol. 40 <sup>b</sup> .	نبذه في ذكر العثنى بن حراته الشيباني و هو اول الفتوح بعد قتال اهل الردة *

The work ends on fol. 43<sup>b</sup> thus :—

قال و كان خالد بن الوليد رضي الله عنه كلما افتتح موضع من العراق  
اخراج من غذائه الخامس يتوجه به الى المدينة الى ابي بكر الصديق

رَضِيَ اللَّهُ عَنْهُ وَيَقْسِمُ بَاقِي الْمَعْنَمِ فِي اسْمَاعِيلِيَّةِ قَالَ إِلَى أَنْ تَحْرِكَتِ الرُّوْمُ  
بِأَرْضِ الشَّامِ فَنَدْرَجَعُ إِلَيْنَا إِلَيْ ذِكْرِ فَاتِحِ الشَّامِ بِعُونَ اللَّهِ وَكَرْمَهِ أَنْ شَاءَ اللَّهُ  
• تَعَالَى •

The work is noticed by Hāj. Khal., vol. v, p. 87.

Written in fair Naskh, with the headings in red. Dated Sunday,  
the 25th Rabi' II, A.H. 1278=A.D. 1861.

fol. 44-234.

II.

### فتح الشام

### FUTŪH ASH-SHĀM.

A history of the conquest of Syria, ascribed to the same Al-Wāqidi.

\* Beginning:—

قال ابو عبد الله محمد بن عمر الوادى رحمه الله تعالى حدثني  
ابو بكر احمد بن يحيى بن الحسين ابن سفيان التخريج قال .....  
لما مات رسول الله صلى الله عليه وسلم استخلف ابو بكر الصديق رضي  
الله عنه فقتل في خلافة مسلمة بن قيس المذاب الذي ادعى النبوة  
وقدل ايضا السجاح والسود العنسي وهرب طليحة بن خوبید الى الشام  
فلما فتحت الیمامۃ وقتل بنو حنیفة واطاعت العرب لا بی بکر الصدیق  
رضی الله عنہ عول ان بیعث جیوشہ ای الشام الخ \*

The MS. ends with an account of the conquest of Cæsarea.

For other copies see Br. Mus., pp. 148-9, 425, 683; Paris, Nos. 1652-1661, 1689; Berlin, Nos. 9765-9775; Yeni, No. 237; and Ayā Sūfiyah, No. 3331.

The work was edited and published by W. Nassau Lees, Calcutta, 1854-62. It has been twice printed in Cairo, viz., in A.H. 1282 and 1309.

Written in fair Naskh. Dated Thursday, the 14th Rabi' II,  
A.H. 1298=A.D. 1881.

## No. 1043.

foli. 213; lines 23; size  $8 \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

كتاب الامامة والسياسة

## KITAB AL-IMĀMAT WA'S-SIYĀSAT.

The well-known history of the Caliphs from Abū Bakr (A.H. 11-13=A.D. 632-634) to Hārūn ar-Rashīd (A.H. 170-193=A.D. 786-809), ascribed to Abū Muḥammad 'Abdallāh bin Muslim bin Qutaibah ad-Dinawari (ابو محمد عبد الله بن مسلم بن قتيبة الدِّنْوَرِي) (d. A.H. 276=A.D. 889; see No. 960 above).

Beginning:—

قال ابو محمد عبد الله بن مسلم بن قتيبة نفتح كتابنا بحمد الله  
ونقوس مباركا بذكرة و الثناء عليه الخ \*

For the contents of the work see Berlin, No. 9412. For other copies see Br. Mus., p. 581; Cairo, vol. v, p. 13; Paris, No. 1566; and Br. Mus. Suppl., No. 519. See also Brock., vol. i, p. 122.

The work was printed in Egypt, A.H. 1322. A Latin abstract of the history of the first four Caliphs was published by A. Petersson, Lund, 1856, under the title: *Expositio de quatuor primis Khalifis*.

Written in Naskh, with the headings in red.

Dated Monday, the 21st Ramaḍān, A.H. 1006=A.D. 1598.

The title-page contains notes by three former owners of the MS. The earliest is dated A.H. 1177=A.D. 1764.

The last folio contains a short biographical notice of the author in a different hand.

## No. 1044.

foli. 114; lines 16; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

راس مال النديم

## RĀS MĀL AN-NADĪM.

A rare copy of a compendious work comprising, besides miscellaneous historical material, meagre chronological sketches of the Caliphs from Abū Bakr (A.H. 11-13=A.D. 632-634) to Al-Muqtāfi-billāh (A.H. 530-555=A.D. 1136-1160).

The author does not reveal his name in the text; but Ṣalāḥuddīn

Khalil bin Aibak as-Safadi (*d. A.H. 704=A.D. 1303*), who mentions the present work, in the preface to his biographical work *Nakîl al-Himyâن fi Nukat al-'Umyâن*, as one of his sources, gives the author's name as Abu'l-'Abbâs Ahmad bin 'Ali bin Bânah • ابو العباس احمد بن على بن بانه . The bare fact that the author highly eulogises 'Ali, his descendants and friends, and curses the first three Caliphs, the Prophet's wife 'Â'ishah and others, whom the Shi'ahs look upon as the opponents of 'Ali and his family, shows that the author professed the Shi'ah faith. The details of his life cannot be traced; but it is probable that he lived in the time of Al-Muqtâfi-billâh (*A.H. 530-555=A.D. 1136-1160*), with whose reign he closes his chronological sketches.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على اشرف الخلق محمد  
و آله الطاهرين اما بعد فهذا لباب في التواريخ و نسب القبی علیه الله  
عليه و آله و سلم و اولاده و اصحابه و تأریخ الخلفاء و الامم الطفیفة  
و المتصادة و التفاقات العجيبة و الامور الغریبة مما يستغنى العالم المدبر  
عن معرفته و يتجلّل الادیب الفاضل في صناعته الخ \*

The author tells us in his epilogue that it was customary in Irâq (Mesopotamia) for the 'Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games; the middle-class people took delight in singing melodious love songs, and in idle talk; while the favourite amusement of the low class people was to abuse each other, and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus:—

Short notices of the Prophet's mother and the mothers of the Caliphs, fol. 1<sup>b</sup>.

An account of the Prophet's relatives, fol. 4<sup>a</sup>.

The names of some generous persons; persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol. 6<sup>a</sup>.

- The names of some obstinate opponents of the Prophet, fol. 7<sup>a</sup>.
- How some persons in the pre-Islamic period abstained from wine, fol. 8<sup>a</sup>.
- Virtues practised in the pre-Islamic period, fol. 9<sup>b</sup>.
- Famous markets of Arabia in the pre-Islamic period, fol. 11<sup>a</sup>.
- The names of some eminent secretaries to the Prophet, Caliphs and other noblemen, fol. 13<sup>b</sup>.
- The names of those companions of the Prophet who fought for 'Ali in the battles of Jamal and Siffin, fol. 14<sup>b</sup>.
- The names of those companions of the Prophet who sided with Mu'âwiyah in the battle of Siffin, fol. 15<sup>b</sup>.
- The names of some eminent blind men, fol. 16<sup>b</sup>.
- Customs and rites observed in the pre-Islamic period, some of which remained lawful in Islam, fol. 17<sup>a</sup>.
- The names of the famous *Mundiqîm*, i.e., hypocrites in the time of the Prophet, fol. 24<sup>b</sup>.
- Notices of eminent persons crucified after the introduction of Islam, fol. 25<sup>b</sup>.
- The famous soothsayers of Arabia, fol. 29<sup>b</sup>.
- A collection of historical and religious proverbs, fol. 40<sup>a</sup>.
- Some riddles of historical significance, fol. 66<sup>a</sup>.
- Historical notices relating to the *Awd'il*, i.e., the origins of things, and the persons who originated certain customs, practices, or arts, fol. 68<sup>b</sup>.
- An account of games, such as chess, backgammon, etc., fol. 78<sup>b</sup>.
- The seven climates, fol. 81<sup>b</sup>.
- An account of the town of Mecca and its holy temple (Ka'bah), fol. 83<sup>a</sup>.
- The character of some of the Caliphs, fol. 84<sup>b</sup>.
- An account of the Prophet's horses and swords, fol. 88<sup>a</sup>.
- A chronological sketch of the Caliphs from Abû Bakr to Al-Muqtâfi, fol. 92<sup>a</sup>.
- The twelve Imâms of the Shi'ahs, fol. 107<sup>b</sup>.
- The Imâms of the Bâtinîyah sect, fol. 110<sup>b</sup>.
- For other copies see Nûr 'Uşmâniyah, No. 3296; and Yeni, No. 234. See also Hâj. Khal., vol. iii, p. 340.
- Written in cursive Naskh, with occasional rubrics.
- Dated Tuesday, the 1st Rabi' II, A.H. 1277=A.D. 1860.
- Scribe: يوسف بن عبد الوالى بن معاذ بن ابراهيم بن شمس .
- Nine fly-leaves at the end contain miscellaneous notes and extracts from different books.

No. 1045.

foli. 129; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 4\frac{1}{2}$ .

## فتح البهنسا

## FUTŪH AL-BAHNASĀ.

A history of the conquest of Bahnsā (a town in Egypt), with the following title:—

كتاب البهنسا في فضائل السادة النجاشياء ومن استشهد منهم فيها

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muḥammad bin Muḥammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface:—

- \* Muḥammad bin Ishāq (*d. A.H. 151=A.D. 768*).
- Muḥammad bin 'Umar al-Wâqidi (*d. A.H. 207=A.D. 823*).
- 'Abdalmalik bin Hishām (*d. A.H. 218=A.D. 834*).
- Abū Ja'far Muḥammad bin Jarir at-Tabarī (*d. A.H. 310=A.D. 923*).
- 'Ali bin Husain al-Mas'ûdī (*d. A.H. 345=A.D. 956*).
- Aḥmad bin Muḥammad bin Ibrāhim aṣ-Ṣa'labī (*d. A.H. 427=A.D. 1036*).
- Abu'l-Ḥasan 'Ali bin Aḥmad al-Wâhiḍī (*d. A.H. 468=A.D. 1075*).
- Maḥmūd bin 'Umar az-Zamaksharī (*d. A.H. 538=A.D. 1143*).

Beginning:—

الحمد لله الرحمن الرحيم العظيم السلطان القديم الحسان الذي لم يخلوا منه مكان الخ \*

For other copies see Paris, Nos. 1690–1692; Berlin, No. 9096; Br. Mus., p. 150; Br. Mus. Suppl., No. 525; Ayā Şüfiyah, No. 3333; and Cairo, vol. v, p. 96.

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A.H. 1117=A.D. 1705.

## No. 1046.

foll. 360; lines 23; size 10×6; 7½×4.

الا كفاء في فضل الاربعة الخلفاء

AL-IKTIFĀ' FĪ FADL AL-ARBA'AT  
AL-KHULAFĀ'.

A work on the excellence and virtues of the first four successors of the Prophet, chiefly based on traditions.

Author: Ibrāhīm bin 'Abdallāh al-Wāsili ash-Shāfi'i al-Yamāni ابراهيم بن عبد الله الواسلي الشافعى اليمنى. His ancestors belonged to Yemen; but he himself settled permanently at Medina, where he wrote the present work in A.H. 963=A.D. 1556. Other particulars of his life and the exact date of his death are not known.

Beginning:—

الحمد لله العميد العجيد الفعال لما يريد الخ \*

In the preface the author tells us that he wrote the present work at the request of some of his friends, and that he divided it into eight chapters; but the present copy, like that noticed in Bihār, No. 200, consists of only the first five chapters, as follows:—

الكتاب الأول كتاب التحقيق في ماجاء في

فضل الخليفة على التحقيق المخصوص

بالصدق و التصديق ابي بكر الصديق

رضي الله تعالى عنه على انفراده وفيه

تسعة عشر بابا و ثلاثة فصول و خاتمة

\* الكتاب \*

الكتاب الثاني كتاب القول الصراب في ما جاء في

فضل امير المؤمنين ابي

حفص عمر بن الخطاب رضي الله تعالى

عنه على انفراده وفيه اثنان وعشرون

بابا وستة فصول و خاتمة \*

الكتاب الثالث كتاب الغر في فضل الشيفيين ابي

بكر و عمر رضي الله

تعالى عنهم على انفرادهما وفيه

ثمانية ابواب \*

الكتاب الرابع كتاب توضيح البرهان في ما جاء في فضل امير المؤمنين ابي عمرو عثمان بن عفان رضي الله تعالى عنه على انفراده وفيه سبعة عشر بابا و ثلاثة فصول و خاتمة \*

الكتاب الخامس كتاب اسني المطالب في ما جاء في فضل امير المؤمنين ابي العسن على بن ابي طالب رضي الله تعالى عنه على انفراده وفيه عشرون بابا و ثلاثة عشر فصلا \*

The headings of the remaining three chapters, as given in the preface, are as follows:—

الكتاب السادس كتاب تبصرة الناظر في ما جاء في فضل عمار بن ياسر \*

الكتاب السابع كتاب الدرر المرصدة في ما جاء في فضل الخلفاء الاربعه ..... وفيه خمسة ابواب \*

الكتاب الثامن كتاب الانتصار في ما جاء في فضل السادة الانصار رضي الله تعالى عنهم ..... وفيه ستة ابواب \*

The work was completed, as stated by the author at the end, on the 2nd Rabi' I, A.H. 963=A.D. 1556. The MS. was copied from a transcription of the author's autograph, dated A.H. 966=A.D. 1559.

Written in fair Naskh, with the headings in red.

Dated A.H. 1129=A.D. 1717.

The title-page contains a seal, dated A.H. 1216=A.D. 1801, bearing the following inscription:—

کس نیاید بجنگ آمساده حاجی عبد الله هست آزاده

Two other seals, bearing the name of a certain Abû 'Abdallâh, dated A.H. 1211=A.D. 1796, are found on fol. 2<sup>a</sup> as well as at the end.

No. 1047.

fol. 379; lines 15; size 9×5; 7×4.

## زاد الاحباب في مناقب الاصحاب

ZÂD AL-AHBÂB FÎ MANÂQIB  
AL-ASHÂB.

The unique copy of a work dealing with the history of the four early successors of the Prophet, together with the excellence and virtues of his other companions, wives and children.

Author: Malik Aḥmad bin al-Malik Pir Muḥammad al-Fârûqî  
ملك احمد بن الملك پیر محمد الغاروقي

Beginning:—

الحمد لله الذي أنعم علينا بالإيجاد من العدم و هدايانا إلى الصراط المستقير الأقوم ..... و بعد فيقول العبد الفقير إلى المولى التصير المعترف بالعجز والتقصير العقر بفضلة الخطير الغريق في بحار المعاصي الشائف من يوم يوحد فيه بالغواصي الراجي بلطف الملك الغفور التقى ملك احمد بن الملك پیر محمد الغاروقي اغذة الله تعالى عما سوا الخ •

The author, who flourished towards the end of the 11th century of the Hijrah and belonged to India, exclaims in his preface on the stern endeavour of the Râfidis (Shi'ahs) to preach their faith among the ignorant Sunnis, some of whom had actually embraced Râfiḍism, while the belief of a large number of others was in a wavering condition. He states further that he, being ordered by his teacher, As-Sayyid al-Murtadâ (d. A.H. 1067=A.D. 1657; see the present work, fol. 3<sup>a</sup>), wrote the present work, which contains Quranic verses, traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet, especially of the first four Caliphs.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Takmilah*.

Contents:—

*Muqaddimah.* A short history and genealogical account of the prophets from Adam to Muḥammad in the following five *Fasl*:—

I. Fol. 4<sup>a</sup>. الفصل الأول في احوال الانبياء صلوات الله و سلامه عليهما اجمعان

الفصل الثاني في احوال نبينا ملى الله تعالى عليه و سلم \*  
 II. Fol. 7<sup>b</sup>.

الفصل الثالث في اسماء آباءه صلى الله عليه وسلم  
 III. Fol. 9<sup>a</sup>.

الفصل الرابع في انساب الانبياء الاخر صلوات الله تعالى على نبينا و عليهم و سلامه \*  
 IV. Fol. 10<sup>b</sup>.

الفصل الخامس في احوال آباء نبينا محمد صلى الله تعالى عليه و سلم والاختلاف في اسلام بعض  
 V. Fol. 13<sup>a</sup>.

*Bâb I.* History and excellence of Abû Bakr, in the following five *Fasl* :—

الفصل الاول في ما انزل الله في كتابه من الآيات الواردة فيه على ما صرخ به التفسير والكلام \*  
 I. Fol. 35<sup>b</sup>.

الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه و سلم من الاحاديث \*  
 II. Fol. 43<sup>b</sup>.

الفصل الثالث فيما ورد فيه من ثناء الصحابة رضي الله تعالى عنهم \*  
 III. Fol. 55<sup>a</sup>.

الفصل الرابع فيما ذكره العلماء من خصائصه و انه افضل البشر بعد الانبياء و في احواله و علمه و ثباته عند وفات النبي صلى الله تعالى عليه و سلم و زهرة و فضائله و جموعه القروار في القروطيس و يبعثه \*  
 IV. Fol. 69<sup>b</sup>.

الفصل الخامس في الشبهات التي طعن بها الروافضة في خلانته و استحقاقه بها واجزتها و احكام من انكرا او صبه و لعنه والدلائل التي تمسك بها اهل السنة على حقيقة خلانته \*  
 V. Fol. 94<sup>a</sup>.

*Bâb II.* History and excellence of 'Umar, in the following six *Fasl* and a *Khâtimah* :—

الفصل الاول في الآيات الواردة فيه و الآيات التي نزلت موافقا لرأيه \*  
 I. Fol. 120<sup>b</sup>.

الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه و سلم \*  
 II. Fol. 126<sup>b</sup>.

الفصل الثالث فيما ورد فيه من الآثار \*  
 III. Fol. 136<sup>a</sup>. الفصل الرابع في حقبة خلافة و زهدة و عدله و  
 كراماته و سخاواته و نعمته و احوال الرعاعي و  
 الاصحاء و فجرته \*  
 الفصل الخامس فيما ورد من جمع مناقب الشيعتين  
 IV. Fol. 144<sup>b</sup>. V. Fol. 187<sup>a</sup>. أبي يكرو و عمر \*  
 الفصل السادس في دفع الشبه و المطاعن و احوال  
 VI. Fol. 210<sup>b</sup>. الطاععن \*  
 خاتمه في ذكر نسبة و ولادته و عموره و ثناه.  
Khâtimah. Fol. 227<sup>a</sup>. الصحابة عليه و وثائقه و الاخبار بعونه  
 و جعله الخلافة شرعيه و اولاده رضي  
 الله تعالى عنهم \*

*Bâb III. History and excellence of 'Uşmân, in six *Fâ'il* and a *Khâtimah* as follows:—*

I. Fol. 236<sup>a</sup>. الفصل الاول في الآيات الواردة فيه  
 الفصل الثاني في الاحاديث الصادرة من في رسول  
 الله صلى الله تعالى عليه وسلم في حقه \*  
 III. Fol. 242<sup>a</sup>. الفصل الثالث في الاقوال الصادرة عن الصحابة  
 رضي الله تعالى عنهم في صفاتيه \*  
 IV. Fol. 247<sup>b</sup>. الفصل الرابع في فضائله رضي الله تعالى عنه  
 الفصل الخامس في اجوبة ما طعن به فيه اهل  
 VI. Fol. 253<sup>b</sup>. الضلال و الموى و احوال الطاعن فيه في الآخرة  
 والابواب \*

الفصل السادس في جمع مناقب الخلفاء الثلاثة رضي  
 الله تعالى عنهم \*

*Khâtimah.* Fol. 265<sup>b</sup>. خاتمه في نسبة و شهادته و اولاده

*Bâb IV. History and excellence of 'Ali, in six *Fâ'il* and a *Khâtimah* as follows:—*

I. Fol. 276<sup>a</sup>. الفصل الاول فيما ورد فيه من الآيات على ما اخرجهت  
 من التفاسير و الاحاديث و الكلام \*

الفصل الثاني فيما ورد في شأنه من الرسول صلى الله عليه وسلم \*  
 II. Fol. 278<sup>a</sup>.

الفصل الثالث فيما ورد فيه من آثار الصعابة و التابعين \*  
 III. Fol. 292<sup>b</sup>.

الفصل الرابع في فضائله وزمرة علمه وكلامه  
 IV. Fol. 299<sup>b</sup>.

الفصل الخامس في دفع المطاعن عنه رضي الله تعالى عنه \*  
 V. Fol. 317<sup>b</sup>.

الفصل السادس في جميع مناقب هؤلاء الأربعة رضي الله تعالى عنهم \*  
 VI. Fol. 318<sup>b</sup>.

خاتمة في تسلية و وفاته و اولاده رضي الله تعالى عنه \*  
Khātimah. Fol. 322<sup>b</sup>.

*Bāb V.* Virtues and excellence of other companions of the Prophet, in three *Faṣl* as follows:—

I. Fol. 330<sup>b</sup>. الفصل الأول في الآيات المنزلة على أشرف الأنبياء ..... في شأن المهاجرين والأنصار المبشرين بالصواب والرضاون في دار الفرار \*

II. Fol. 335<sup>b</sup>. الفصل الثاني الأحاديث الواردة في حقهم من رسول الله صلى الله تعالى عليه وسلم عموماً وخصوصاً \*

III. Fol. 338<sup>b</sup>. الفصل الثالث فيما اوجب على المؤمنين في حرم \*

*Bāb VI.* An account of the Prophet's wives, in two *Faṣl* as follows:—

I. Fol. 341<sup>a</sup>. الفصل الأول في الآيات الواردة فيهن عموماً وخصوصاً ..... والأحاديث الناطقة بقضائهن رضي الله تعالى عنهن \*

II. Fol. 344<sup>a</sup>. الفصل الثاني فيما نكتعن و ما بنبهن و مالم بين بهن وما خطبهن ولم يكتعن وما عرضت نفسها عليه و من مات منهن قبله و مات عنهن \*

*Bāb VII.* An account of the Prophet's children, fol. 359<sup>a</sup>.

*Takmilah.* The various classes of saints and their duties, fol. 364<sup>a</sup>.

The author began to compile the work in Sha'bān, A.H. 1069=A.D. 1659, and completed it in Rabi' II, A.H. 1091=A.D. 1680, as stated in the following colophon:—

الحمد لله [الذى] ونقني ب تمام هذا الكتاب المسمى بزاد الاعتاب في  
مناقب الانصار راجيا منه ان يجعله زادى ليوم الحساب وقت العصر  
من يوم الخميس من ربى الثاني سنة احدى و تسعين و الف و كان ابتداء  
تأليفه في اواخر شعبان سنة تسعة و ستين و الف \*

No other copy of the work is known.

Written in elegant vocalised Naskh, within double red and blue  
ruled borders. The headings are in red.

Not dated. Probably 18th century.

## HISTORY OF 'ALI AND HIS DESCENDANTS.

No. 1048.

fol. 25; lines 19; size  $9\frac{1}{4} \times 5$ ;  $7 \times 3\frac{1}{2}$ .

خصائص علي بن أبي طالب

## KHASĀ'IS 'ALI BIN ABĪ TĀLIB.

A work on the excellence, virtues and distinctive attributes of 'Ali bin Abi Tâlib, based on traditions.

Author: Abû 'Abdarrahmân Ahmâd bîn Shu'aib bîn 'Ali bîn Sinâن bîn Bahîr al-Khurâsâni an-Nasâ'i ابو عبد الرحمن أحمد بن شعيب بن علي بن سنان بن بحر الخراساني النسائي (d. A.H. 303=A.D. 915; see Lib. Cat., vol. v, part i, No. 215).

Beginning:-

الحمد لله رب العالمين و الصلاة على ميدنا محمد و آله اجمعين  
وبعد فهذا خصائص علي بن أبي طالب رضي الله عنه الم \*

It is stated in the Taâkirat al-Huffâz, vol. ii, p. 267, that the  
present work, being restricted to the praise of 'Ali, led the public to

accuse the author of professing the Shi'ah faith; but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Ali.

The work, together with a Persian translation by Kabiraddin Ahmād, has been printed in Calcutta, A.H. 1303. The Arabic text has been reprinted in Cairo, A.H. 1308.

Written in fair Nasta'liq, within gold and black ruled borders. The headings are in red.

Dated A.H. 1129=A.D. 1717.

Scribe: عبد الرحمن العارفي البدخشی.

The title-page contains the seal and the signature of a certain Sayyid Muhammad 'Abbās Mūsawi, dated A.H. 1266=A.D. 1850.

#### No. 1049.

foll. 214; lines 14; size 8×5; 5×2½.

The Same.

Another copy of the same work, with an interlinear Persian translation by Muhammād Afḍal bin Ḥakīm Muḥammad Ḥāshim مُحَمَّد افضل بن حَكِيم مُحَمَّد حَاشِم, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A.H. 1228=A.D. 1813.

The Arabic text begins as in the other copy. The Persian translation begins thus:—

شروع میکنم بقام خدا روزی دهنده مومنان را و کافران را در دنیا  
و بخشندۀ مومنان را نه کافران را در آخرت جمیع شکر ثابت است برای  
خدا پرورش کنندۀ تمام عالم و درود و سلام بر سردار ما که نام پاک  
ایشان محمد است اللہ \*

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta'liq, in red.

Dated A.H. 1228=A.D. 1813.

## No. 1050.

fol. 356; lines 15; size 10 x 6; 6 x 3½.

عيون اخبار الرضا

## 'UYŪN AKHBĀR AR-RIDĀ.

Life, sayings and doctrines of 'Ali ar-Ridā, the eighth Imām of the Shi'ahs; complete in two parts.

Author: Abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsā bin Bābawāih al-Qummi (d. A.H. 381=A.D. 991; see Lib. Cat., vol. v, part i, No. 263).

Beginning:

الحمد لله الواحد القهار العزيز العجبار الرحيم الغفار قاطر الأرض والسماء  
 خالق الظلمة و الضياء مقدر الزمنة و الدهور ..... قال ابو  
 جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقيه  
 نزيل الروى مصنف هذا الكتاب اعانه الله على طاعته و وفقه لمراتبته  
 و قع الى قصیدتان من قصائد الصاحب الجليل كافي الكفأة ابي القاسم  
 اسماعيل بن عباد اطال الله بقاراؤه ..... في اهداء السلام الى  
 الرضا علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي  
 بن ابي طالب عليهم السلام نصفت هذا الكتاب الخزانة المعمورة الخ \*

According to the above, the work was written for As-Šāhib Abu'l-Qāsim Ismā'il bin 'Abbād, surnamed Kāfi'l-Kufīt, who is described by his biographers as a man of high abilities and talents, a brilliant poet and the author of several works. He was born at Tālaqān on the 16th Du'l-Qa'dah, A.H. 326=A.D. 938. He held the post of Vizier under Mu'ayyidaddawlah Abū Mansūr, the King of Iṣpahān (A.H. 366-373=A.D. 976-983), and subsequently under his brother, Fakhraddawlah Abū'l-Ḥasan 'Alī, the king of Rayy (A.H. 366-387=A.D. 976-997), and died on Thursday, the 24th Ṣafar, A.H. 385=A.D. 995. See Ibn Khallikān (De Slane's translation), vol. i, p. 212; Buġyat al-Wu'āt, fol. 154<sup>a</sup>; Mir'āt al-Janān, fol. 231<sup>b</sup>; Al-Ansāb by As-Sam'ānī, fol. 363<sup>b</sup>; Nuzhat al-Alibbā', fol. 148<sup>b</sup>; Mujmāl Faṣīḥī, fol. 127<sup>a</sup>; Muntaha'l-Maqāl, fol. 39<sup>b</sup>; Āṣār al-

Wuzarâ', fol. 146<sup>a</sup>; Tâj at-Tabaqât, vol. iv, part ii, fol. 485<sup>b</sup>; and Brock., vol. i, p. 130.

The first part ends on fol. 167<sup>a</sup>, with the following colophon:—

نَمِ الْجُزْءُ الْأَوَّلُ مِنْ كِتَابِ عَيْوَنِ الْخَبَرِ الرَّغْدَانِيِّ بْنِ مُوسَى بْنِ جَعْفَرٍ  
سَلَوَاتُ اللَّهِ عَلَيْهِ وَيَتَّلُوَ إِنْ شَاءَ اللَّهُ تَعَالَى فِي الْجُزْءِ الثَّانِي مِنَ الْخَبَرِ  
الْمُنَثَّرَةِ عَنِ الرَّغْدَانِ سَلَوَاتُ اللَّهِ عَلَيْهِ \*

The second part begins on fol. 168<sup>a</sup> thus:—

وَ مِنَ الْخَبَرِ الْمُنَثَّرَةِ عَنِ الرَّغْدَانِ سَلَامٌ مَا حَدَّثَنَا بَدْرُ الدِّينُ بْنُ أَبْوِ الْحَسْنِ  
مُحَمَّدُ بْنُ الْقَلْمَنْسِ الْمَفْسُرِ الْجَرْجَانِيِّ ..... قَالَ فَعِيَ الْأَيْمَانُ  
الصَّادِقُ عَلَيْهِ السَّلَامُ اسْمَاعِيلُ بْنُ جَعْفَرٍ وَ هُوَ أَكْبَرُ أَوْلَادِهِ وَ هُوَ يَرِيدُ دَارَنَ يَأْكُلُ  
وَ قَدْ اجْتَمَعَ نَدِيَّاً فَتَبَسَّمَ وَ دَعَا بِطَعَامِهِ الْمُغَمَّدِ \*

For the contents of the work see Berlin, No. 9663. For other copies see München, No. 188; Paris, No. 2018; Br. Mus., No. 1619; India Office, No. 146. See also Hâj. Khal., vol. iv, p. 270; Brock., vol. i, p. 187; and Kashf al-Hujub, fol. 103<sup>b</sup>.

Written in cursive Naskh, with marginal notes and emendations.

Not dated. Apparently 19th century.

Scribe: حافظ بن محمد

The MS. was presented to the Library by Sayyid Khurshid Nawwâb, whose seal is found at the end as well as on foll. 167<sup>b</sup> and 168<sup>a</sup>.

### No. 1051.

fol. 201; lines 19; size 8½ × 6; 7½ × 3½.

الارشاد

### AL-IRSHÂD.

A history of the twelve Imâms, divided into two parts, the first containing accounts of the life of 'Ali bin Abî Tâlib, and the second those of the other Imâms.

Author: Abû 'Abdallâh Muhammâd bin Muhammâd bin an-Nu'mân bin 'Abdassalâm al-Hârîshi al-Baghdâdi, surnamed Al-Mufid  
أبو عبد الله محمد بن النعمان بن عبد السلام العارضي البغدادي الملقب بالمجفف.

Beginning :—

الحمد لله على ما أعلم من معرفة و هدى اليه من سبيل طاعته  
 ..... و بعد فاني مثبت بذوقك الله و معونه ما سالت  
 ايدك الله اثنان من اسماء ائمه البدى عليةم السلام و تاريخ اعمارهم و ذكر  
 مشاهدهم و اسماء اولادهم و طرف من اخبارهم المقيدة لتعلم لحوالهم  
 و تتف على ذلك و قوف العارف بهم الخ \*

Cf. *Kashf al-Hujub*, fol. 12<sup>a</sup>.

The author, a great Shi'ah scholar, deeply versed in Shi'ah theology and jurisprudence, who belonged to Bağdād, was born in A.H. 338=A.D. 950; or, according to some, in A.H. 336=A.D. 948. He achieved much fame by his vast learning and great piety, and claimed to be the religious head of the Imāmiyah sect of his time. The author of the *Mir'at al-Janān* says that 'Aḍudaddawlah (A.H. 367-372=A.D. 977-982) had special regard and respect for our author, and visited him frequently. He wrote more than two hundred works, most of which are enumerated by his disciple, Ahmad bin 'Ali an-Najashi, in the *Kitāb ar-Rijal*, foll. 179<sup>b</sup>-182<sup>a</sup>. He died in his native city on Monday, the 3rd Ramadān, A.H. 413=A.D. 1022, and was buried in his own house; but after a few years the body was exhumed and removed to the cemetery of Quraishi, being there interred close to the shrine of Imām Abū Ja'far al-Jawād (*d. A.H. 220=A.D. 835*). For further particulars of the author's life see *Mir'at al-Janān*, fol. 246<sup>b</sup>; *Muntaha'l-Maqāl*, fol. 192<sup>b</sup>; *Manhaj al-Maqāl*, fol. 304<sup>b</sup>; *Kitāb ar-Rijāl* by An-Najashi, fol. 179<sup>a</sup>; *Talkbiṣ al-Maqāl*, fol. 195<sup>b</sup>; *Khulāsat al-Aqwāl*, fol. 87<sup>b</sup>; *Naqdar-Rijāl*, fol. 203<sup>b</sup>; *Fihrist at-Tūsi*, p. 314; *Nadd al-Idāh*, p. 314; and Brock., vol. i, p. 188.

Contents :—

#### Part I.

A short biographical sketch of 'Ali bin Abi Ṭālib, fol. 1<sup>b</sup>.  
 His excellence, miracles, prerogatives and justice, fol. 7<sup>b</sup>.  
 His sayings, precepts, admonitions and maxims, fol. 60<sup>b</sup>.

#### Part II.

Imām Ḥasan, fol. 95<sup>b</sup>.

An account of his descendants, fol. 100<sup>a</sup>.

An account of Imām Ḥusain, and of his martyrdom at Karbalā, fol. 102<sup>a</sup>.

The excellence and virtues of Imām Husain, together with an account of his sufferings, fol. 133<sup>b</sup>.

The number and the names of the children of Imām Husain, fol. 135<sup>a</sup>.

Imām Zain al-‘Abidin ‘Alī bin al-Husain, fol. 135<sup>b</sup>.

The number and the names of the children of Imam Zain al-‘Abidin, fol. 140<sup>a</sup>.

Imām Muḥammad bin ‘Alī al-Bāqir, fol. 140<sup>a</sup>.

The brothers of Imām al-Bāqir, fol. 143<sup>a</sup>.

The number and the names of the children of Imām al-Bāqir, fol. 144<sup>a</sup>.

Imām Ja’far bin Muḥammad as-Ṣādiq, fol. 145<sup>a</sup>.

The number and the names of the children of Imām Ja’far Ṣādiq, fol. 153<sup>a</sup>.

Imām Abu'l-Hasan Mūsā Kāẓim, fol. 155<sup>a</sup>.

Miracles of Imām Mūsā Kāẓim, fol. 156<sup>b</sup>.

Excellence and virtues of Imām Mūsā Kāẓim, fol. 159<sup>b</sup>.

The death of Imām Mūsā Kāẓim, fol. 161<sup>a</sup>.

The number and the names of the children of Imām Mūsā Kāẓim, fol. 163<sup>b</sup>.

Imām ‘Alī bin Mūsā Rīdā, fol. 164<sup>a</sup>.

Miracles of Imām Rīdā, fol. 168<sup>a</sup>.

The death of Imām Rīdā, fol. 170<sup>b</sup>.

Imām Muḥammad Taqī, fol. 171<sup>b</sup>.

Evidences and proofs relating to the Imāmat of Muḥammad Taqī, fol. 171<sup>b</sup>.

Virtues and miracles of Imām Muḥammad Taqī, fol. 173<sup>a</sup>.

The death of Imām Muḥammad Taqī, fol. 177<sup>b</sup>.

Imām Abu'l-Hasan ‘Alī Naqī, fol. 178<sup>a</sup>.

Evidences and proofs relating to the Imāmat of ‘Alī Naqī, fol. 178<sup>a</sup>.

Virtues and miracles of Imām ‘Alī Naqī, fol. 179<sup>a</sup>.

The arrival of Imām ‘Alī Naqī from Medina at Al-‘Askar, and his death there, fol. 181<sup>b</sup>.

Imām Abū Muḥammad Ḥasan al-‘Aṣkārī, fol. 182<sup>b</sup>.

Evidences and proofs relating to the Imāmat of Ḥasan al-‘Aṣkārī, fol. 182<sup>b</sup>.

Virtues and miracles of Imām Ḥasan al-‘Aṣkārī, fol. 184<sup>b</sup>.

The death of Imām Ḥasan al-‘Aṣkārī, his burial place, and the number and the names of his children, fol. 189<sup>a</sup>.

Imam Muḥammad al-Mahdī, fol. 189<sup>a</sup>.

Evidences and proofs relating to the Imāmat of Muḥammad al-Mahdi, fol. 190<sup>a</sup>.

An account of those persons who had seen Imām Al-Mahdi, fol. 191<sup>b</sup>.

\* Virtues and miracles of Imām al-Mahdi, fol. 192<sup>a</sup>.

Signs and the time of the reappearance of Imām al-Mahdi, fol. 195<sup>b</sup>.

The work ends thus :—

قال الشیعیم السعید المفید ..... قد اوردنا فی کل باب من هذا الكتاب طرفا من الاخبار بحسب ما احتمله الحال ولم نستقص ما جاز في کل معنی منه کراهة الانتشار في القول و مخالفة الملل و الاضمار و اثبتنا من اخبار القائم المدحی ما يشاء کل المتقدم منها في الاختصار و اغربنا عن کثير من ذلك لعقل ما ذكرناه فلا ينبع في ان يتسبنا احد فيما تركناه من ذلك الى الاعمال و لا يحمله على عدم العلم منها و السهو عنه و الاغفال و فيما سمعنا من موجز الاحتجاج على امامۃ الانمة عليهم السلام و مختصر من اخبارهم كفاية فيما قصدناه و الله ولی التوفيق و هو حسبي و نعم الوکيل \*

No other copy of the work is known.

Written in elegant Naskh, with occasional marginal notes, within red and blue ruled borders. Foll. 96–108 are slightly worm-eaten.

Dated Thursday, the 10th Jumādā I, A.H. 1092=A.D. 1681.

There are four seals on the title-page, three of which contain the inscription اللہم صلی علی محمد, dated A.H. 1194=A.D. 1780. The fourth bears the name of a certain Imām Bakbāh, dated A.H. 1222=A.D. 1807. Two seals bearing the name of Mirzā Aga Khan, dated A.H. 1239=A.D. 1823, are found on fol. 199<sup>b</sup> as well as at the end.

No. 1052.

fol. 186 ; lines 23 ; size  $7\frac{1}{2} \times 4\frac{1}{2}$  ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

تذكرة خواص الامة في معرفة الالمه

**TADKIRATU KHAWAṢṢ AL-UMMAH  
FI MA'RIFAT AL-A'IMMAH.**

A history of 'Ali, his relatives and descendants, together with their excellence, virtues, and sayings.

Author : Shamsaddin Abu'l-Muzaffar Yūsuf bin Qizugli bin 'Abdallāh, called Sibṭ Ibn al-Jawzi شمس الدين أبوالمظفر يوسف بن عبد الله المعروف بسبط ابن الجوزي (d. A.H. 654=A.D. 1257), for some account of whom see No 966 above.

Beginning :—

الحمد لله الواهب من النعم كل كثير و جزيل .....  
و بعد فهذا كتاب في فضل الامام العلیم و العبر العلیم و السيد الكریم اخی  
الرسول و بعل الدنول و سیوف الله المسلط سید الحفقاء و رابع الخلفاء  
وابن عم المصطفی الع

The work is divided into twelve chapters, each subdivided into several sections. The twelve chapters are as follows :—

- I. Genealogy of 'Ali bin Abi Tālib, together with short biographical notices of his parents and brothers, fol. 2<sup>a</sup>.
- II. His excellence and virtues, fol. 10<sup>a</sup>.
- III. The number and the names of his children, fol. 29<sup>b</sup>.
- IV. His succession to the *Khildat* and prominent events of his reign, fol. 30<sup>b</sup>.
- V. His piety, abstinence, worship and godliness, fol. 55<sup>b</sup>.
- VI. A collection of his lectures, sayings, precepts and poems, fol. 61<sup>a</sup>.
- VII. An account of his martyrdom, fol. 89<sup>a</sup>.
- VIII. Imām Ḥasan, fol. 97<sup>a</sup>.
- IX. Imām Ḥusain, fol. 115<sup>a</sup>.
- X. Muḥammad bin al-Hanafiyyah, fol. 146<sup>a</sup>.
- XI. The Prophet's wife, Khadijah, and his daughter, Fātimah, fol. 149<sup>b</sup>.
- XII. Biographical notices of the following Imāms :—
  - (i) Zain al-'Ābidin 'Ali bin al-Husain, fol. 160<sup>b</sup>.
  - (ii) Abū Ja'far Muḥammad al-Bāqir, fol. 167<sup>a</sup>.

- (iii) Abū 'Abdallāh Ja'far as-Ṣādiq, fol. 170<sup>a</sup>.
- (iv) Abū'l-Ḥasan Mūsā al-Kāẓim, fol. 173<sup>b</sup>.
- (v) 'Alī bin Mūsā ar-Riḍā, fol. 175<sup>b</sup>.
- (vi) Muḥammad al-Jawād, fol. 179<sup>b</sup>.
- (vii) Abū'l-Ḥasan 'Alī al-Muttaqī [an-Naqī], fol. 180<sup>a</sup>.

Fol. 181<sup>b</sup> contains a gap of several lines, with the following note in the margin :—

اظن ان هذه النسخة قد نسخ منها ذكر بقية الائمة الاثني عشر مرتبا  
و هذا البياض يشهد به و الاعلاب ان من هنها سقط كثير من الاخبار

For other copies see Leyden, No. 791; Rāmpūr, p. 633; and Būhār, No. 202. See also Brock., vol. i, p. 347.

Written in small and cursive Nasta'liq, with occasional vowels. The headings are in red. Folls. 6<sup>a</sup>—72<sup>b</sup> are written diagonally. Lacunae are found on foll. 2<sup>b</sup>, 99<sup>b</sup> and 181<sup>b</sup>. Fol. 185 is wanting.

Dated the 23rd Shawwāl, A.H. 1176=A.D. 1763.

Scribe: غلام مصطفى العسني.

The title-page contains a short biographical notice of the author, extracted from the *Mir'āt al-Janān* of 'Abdallāh al-Yāfi'i.

Fol. 1<sup>b</sup> contains the seal and signature of a certain Muẓaffar Husain, dated A.H. 1277=A.D. 1859. Two other seals of the same Muẓaffar Husain are found at the end.

### No. 1053.

fol. 353; lines 25; size 9½ × 6; 6½ × 3½.

كتف الغد في معرفة الائمه

### KASHF AL-GUMMAH FI MA'RIFAT AL-A'IMMAH.

Lives of the Prophet, his daughter Fātimah, and the twelve Imāms, together with their excellence, virtues and miracles; complete in two parts

Author: Bahā'addin Abū'l-Ḥasan 'Alī bin 'Isā bin Abi'l-Fatḥ al-Irbili. يهاد الدين ابوالحسن علي بن عيسى بن ابي الفتح الاربلي. He completed the work on the 21st Ramaḍān, A.H. 687=A.D. 1288, and died in A.H. 692=A.D. 1293. See *Kashf al-Hujub*, fol. 124<sup>a</sup>.

Beginning :—

الحمد لله الذي أرمنا كلمة التقوى و وفقنا للتمسك بالسبل القوئي  
و شيد لنا برج الإيمان الخ \*

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunni authorities, especially in dealing with the lives of the Prophet and the first three Imâms. The author of the *Kashf al-Hujub* (*loc. cit.*) tells us that Salâhuddin as-Shâfâdi (d. A.H. 764=A.D. 1363), in the *Fawât al-Wâyât*, as well as other Sunni scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Ali, was completed, as stated in a note on fol. 144<sup>a</sup>, at Bağdâd in the author's house on the western bank of the Tigris on the 3rd Sha'bân, A.H. 678=A.D. 1279. The note runs thus :—

صورة ما كان مكتوبا على مجلدة العمل بخط المصنف قدس الله  
روحه و نور ضريحه نجز الجزء الاول من كشف الغمة في معرفة الائمه على  
يد جامعه اقر عباد الله تعالى الى رحمته و شفاعة نبيه و ائمته علي بن عيسى بن  
ابي الفتح الاربلي عفي الله عنه في ثالث شعبان من سنة ثمان  
و سبعين و ستمائة ببغداد في دارة بالجانب الغربي على شاطئ دجله \*

The second part begins on fol. 145<sup>b</sup> with a short chapter on the virtues of the descendants of 'Ali, followed by biographical notices of Fâtimah and the Imâms, as follows :—

Fâtimah, fol. 146<sup>a</sup>; Hasan, fol. 164<sup>a</sup>; Husain, fol. 186<sup>b</sup>; Zain al-'Abidin, fol. 207<sup>a</sup>; Muhammad al-Bâqir, fol. 220<sup>a</sup>; Ja'far as-Sâdiq, fol. 231<sup>a</sup>; Mûsâ al-Kâzim, fol. 249<sup>a</sup>; 'Ali ar-Ridâ, fol. 263<sup>b</sup>; Muhammad al-Qâni', fol. 287<sup>b</sup>; 'Ali al-Mutawakkil, fol. 297<sup>a</sup>; Hasan al-Khâliq, fol. 306<sup>a</sup>; and Muhammad al-Mahdi, fol. 316<sup>b</sup>.

The colophon runs thus :—

نجز الجزء الثاني من كتاب كشف الغمة في معرفة الائمه و بتقديمه تم  
الكتاب باسرة نقلًا من نسخة منقولة من نسخة منقولة من نسخة بخط السيد  
المرحوم مجدد الدين أبي جعفر الفضل بن يحيى بن علي بن مظفر بن  
الطبيبي الكاتب ..... و نسخته المشار إليها منقولة من  
نسخة العمل بخط المصنف \*

For other copies see Ayātū Shūfiyah, No. 3381; and Āṣafiyah, p. 1552.

The work has been printed, viz., in A.H. 1294.

Written in beautiful Naskh, with a sprinkling of vowels, within gold and coloured ruled borders. There is a tastefully illuminated frontispiece at the beginning.

Dated Saturday, the 20th Shawwāl, A.H. 965=A.D. 1558.

Scribe: فَخْرُ اللَّهِ بْنُ شَكْرِ اللَّهِ الْكَلْمَانِي

A note, to be found at the end of each part, copied from the original copy, states that the copy was read in the presence of the author in several sittings, the last in Rabi' II, A.H. 692=A.D. 1293.

The title-page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS.

### No. 1054.

fol. 219; lines 17; size 9½ × 5½; 6½ × 3½.

عبدة الطالب في نسب آل أبي طالب

### 'UMDAT AT-TĀLIB FI NASAB ĀL ABĪ TĀLIB.

A work containing a genealogical account of Abū Tālib and his descendants, together with short biographical notices.

Author: Jamāladdin Ahmad bin 'Ali bin al-Husain bin 'Ali bin Muhannā bin 'Utbah az-Zaidī. جمال الدين احمد بن علي بن الحسين بن علي بن مهنا بن عتبة الزيدى .  
بن معن بن عقبة الربيدي .

Beginning:—

الحمد لله الذي خلق من الماء بشراً فجعله نسماً و مهراً و رفع بعض  
الأنام على بعض فصيرة افخم قدرها و اعظم ذكرها .....  
اما بعد فلنعلم النسب علم عظيم المقدار ساطع الانوار اشار الكتاب الالهي  
اليه فقال ، جعلناكم شعوراً و قبائل لتعارفوا الخ \*

The author, a well-versed genealogist, who traces his descent from 'Ali bin Abi Tālib, belonged to the Shi'ah sect. Besides the present work he wrote a genealogical work, entitled *Bahr al-Ansāb*, a copy of which is noticed in Cairo, vol. v, p. 17. He died, according to the *Kashf al-Hujub*, fol. 103<sup>a</sup>, at Kirmān on the 7th Safar, A.H. 828=A.D. 1424.

The work was written in A.H. 802=A.D. 1400 at the request of a certain Jalāladdin al-Hasan bin 'Alī, whom the author eulogises in the preface thus:—

وَالْتَّمَسَ مِنِي أَعْزَى النَّاسِ عَلَىٰ وَأَكْرَمُهُمْ لَدِيٌّ وَهُوَ الْمَوْلَى الْأَعْظَمُ  
وَالْمَاجِدُ الْأَكْرَمُ مُرِنْصِي مَالِكُ الْإِسْلَامِ مُبِينُ مَنَاهِجِ الْحَلَالِ وَالْحَرَامِ نَاظِمُ  
دِرَرِ الْمَوَاهِبِ فِي سُلُوكِ الرِّغَابِ وَمَقْلُودُ جَيْدِ الْوَجُونِ بُوشَاجِ الْمَفَاقِبِ  
مَلَادُ قَرْوَمُ آلِ ابْنِ طَالِبٍ فِي الْمَشَارِقِ وَالْمَغَارِبِ ..... الْمَؤْرِيدُ  
بِكُوكِبِ الْعَزِّ وَالْتَّمَكِينِ نُورُ الْحَقِيقَةِ وَالطَّرِيقَةِ وَالْدِينِ جَلَالُ الدِّينِ الْحَسَنُ بْنُ  
عَلَيِّ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ اَحْمَدَ بْنِ عَلَيِّ بْنِ عَلَيِّ بْنِ  
الْحَسَنِ بْنِ الْحَسَنِ بْنِ يَعْمَيِّنِ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ ابْنِ طَالِبٍ خَلَدُ اللَّهِ  
تَعَالَى ظَلَالُ رِشَادَةِ عَلَيِّ الْبَرِيرَةِ وَنَصْرُ بِكَمَالِ اِمْدادَةِ اَغْصَلِ الدُّوَّهَةِ الْبَشَرِيَّةِ  
وَلَا زَالَتْ نَمَرُقُ الْعَزِّ وَالْاَكْرَامِ مُشَرَّفَةً بِوَطِينَةِ نَعْلَهِ وَسَرَادِقِ الْمَجَدِ وَالْاَعْظَمِ  
مَنْعَةً رَفِيعَ مَحْلِهِ زَيْدَتْ نَضَائِلَهُ وَافْضَالَهُ \*

It is stated in Hāj. Khal., vol. iv, p. 259, that the author derived material for the work from the compositions of his two Shaikhs, viz., Abu'l-Hasan 'Alī bin Muḥammad bin 'Alī as-Šūfi an-Nassābah and Abū Naṣr Sahl bin 'Abdallāh al-Bukhārī, and that he presented it to Tamerlane (A.H. 771-807=A.D. 1369-1404).

The work is divided into a *Muqaddimah* and three *Aṣl*. The third *Aṣl* is subdivided into five *Faṣl*, the first two of which are again divided into several *Maqṣad*.

#### Contents:—

*Muqaddimah.* Genealogy of Abū Tālib, with a short biographical notice.

*Aṣl I.* The descendants of 'Aqil bin Abi Tālib, fol. 8<sup>a</sup>

*Aṣl II.* The descendants of Ja'far at-Tayyār, fol. 10<sup>b</sup>.

*Aṣl III.* The descendants of 'Alī bin Abi Tālib, in five *Faṣl* as follows:—

*Faṣl I.* The descendants of Imām Hasan, in the following two *Maqṣad*:—

I. The descendants of Zaid bin Hasan, fol. 28<sup>a</sup>.

II. The descendants of Hasan al-Muṣannā, fol. 45<sup>b</sup>.

*Faṣl II.* The descendants of Imām Husain, in the following six *Maqṣad*:—

I. The descendants of Muḥammad al-Bāqir, fol. 103<sup>b</sup>.

II. The descendants of 'Abdallāh al-Bāhir, fol. 136<sup>a</sup>.

- III. The descendants of Zaid bin 'Ali, fol. 138<sup>b</sup>.
- IV. The descendants of 'Umar al-Ashraf, fol. 171<sup>b</sup>.
- V. The descendants of Husain al-Asgar, fol. 175<sup>a</sup>.
- VI. The descendants of 'Ali al-Asgar, 191<sup>b</sup>.

*Faṣl III.* The descendants of Muḥammad bin al-Hanafiyah, fol. 201<sup>a</sup>.

*Faṣl IV.* The descendants of 'Abbās bin 'Ali, fol. 204<sup>b</sup>.

*Faṣl V.* The descendants of 'Umar al-Āṭraf, fol. 207<sup>b</sup>.

The work ends with a chapter dealing with the technical terms generally used in genealogical works.

For other copies see Br. Mus., No. 346; Goth., No. 1755; Ibrāhim Pāshā, No. 385; and Rāmpūr, p. 642. See also Brock., vol. ii, p. 199.

The work has been lithographed in Lucknow. See *Iktifā' al-Qunū'*, p. 160.

Written in fair Naskh, with occasional marginal notes and emendations, within double red and blue ruled borders. The headings are in red.

Dated A.H. 1245=A.D. 1829.

Scribe: سید محمد باقر الجلائی الباطنی.

Two fly-leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abū Tālib and his descendants.

A leaf, inserted after fol. 64, contains a note criticising the author for this—that, contrary to the general belief, he does not consider the celebrated saint Shaikh 'Abdalqādir al-Jilāni (*d.* A.H. 561=A.D. 1166) to be a descendant of Hasan bin 'Ali, on the ground that his grandfather's name was *Jangi-Dūst* (the lover of fighting), a name of Persian origin. The writer of the note refutes the author, stating that the name of the Shaikh's grandfather was Mūsā and that *Jangi-Dūst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit.

Two fly-leaves at the end contain the genealogy of a certain Sayyid 'Aẓimaddin, *alias* Mu'inaddin Khān.

Three seals bearing the name of Sayyid Muḥammad Bāqir, dated A.H. 1240=A.D. 1824, are found on fol. 214<sup>b</sup>.

No. 1055.

fol. 179; lines 17; size 10 x 6; 6½ x 3½.

الحصول النبیم فی معرفة الائمه

AL-FUŞÜL AL-MUHIMMAH FI  
MA'RIFAT AL-A'IMMAH.

A history of the twelve Imâms, by Nûraddîn 'Alî bin Muhammâd bin Aḥmad bin 'Abdallâh, better-known as Ibn aṣ-Ṣabbâg, نور الدين علي بن احمد بن عبد الله الشهير بابن الصباغ a distinguished scholar and well-skilled calligrapher, who belonged to the Mâlikî sect and was born at Mecca on the 4th Du'l-Hijjâb, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city, and attached himself for a long time to the company of Shaikh Jalâladdin 'Abdalwâhid al-Murshîdi (d. A.H. 838=A.D. 1435; see Mu'jam of Ibn Fahd, fol. 135<sup>a</sup>). He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451. See Mu'jam of Ibn Fahd, fol. 153<sup>a</sup>; Dustûr al-I'lâm, fol. 81<sup>b</sup>; and Brock., vol. ii, p. 176.

Beginning:—

الحمد لله الذي جعل من صلاح هذه الامة نصب الامام العادل ...  
 ..... و بعد فعن لي أن اذكر في هذا الكتاب فصولاً مهمة  
 في معرفة الائمة اعني الائمة الاثني عشر الذين اولهم على المرتضى و  
 آخرهم المحبى المنتظر تتضمن شيئاً من ذكر مناقبهم الشريفة و مناصبهم  
 العالية المنيفة و معرفة اسمائهم و صفاتهم و أبياتهم و امهاتهم و مواليدتهم  
 و وفاتهم و ذكر مدة اعمارهم و اسماء حجائهم و شعرائهم الخ \*

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Râfiḍîsm, and states that the celebrated traditionist, An-Nasâ'i (d. A.H. 303=A.D. 915), and other Sunni scholars who had written similar works in praise of 'Alî and his descendants, had been accused of Râfiḍîsm. The preface ends with numerous quotations from canonical books of Hâdiq on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imâms, are as follows:—

- I. 'Ali bin Abi Tâlib, fol. 8<sup>a</sup>.
- II. Hasan bin 'Ali, fol. 87<sup>b</sup>.
- III. Husain bin 'Ali, fol. 99<sup>a</sup>.
- IV. Zain al-'Âbidin, fol. 117<sup>b</sup>.
- V. Muhammad al-Bâqir, fol. 122<sup>b</sup>.
- VI. Ja'far aṣ-Ṣâdiq, fol. 129<sup>b</sup>.
- VII. Mûsâ al-Kâzim, fol. 135<sup>a</sup>.
- VIII. 'Ali ar-Ridâ, fol. 142<sup>a</sup>.
- IX. Muhammad al-Jawâd, fol. 155<sup>b</sup>.
- X. 'Ali al-'Askari, fol. 162<sup>a</sup>.
- XI. Hasan al-Khâlis, fol. 166<sup>a</sup>.
- XII. Muhammad al-Mahdi, fol. 170<sup>a</sup>.

For other copies see Berlin, No. 9671; Paris, Nos. 1927, 2022—4; and Br. Mus. Suppl., No. 529. See also Hâj. Khal., vol. iv, p. 442.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 18th century.

The title-page contains a short biographical notice of the author, extracted from *Ad-Daw' al-Lâmi'* of As-Sakhâwi, a biographical sketch of whom is given in a fly-leaf at the beginning.

Two seals bearing the inscription بخط يد, dated A.H. 1122=A.D. 1710, are found on the title-page.

### No. 1056.

fol. 25; lines 14; size 6½ × 4; 4½ × 2½.

[ مواليد النبي والآئمة ]

### [MAWÂLÎD AN-NABI WA'L-A'IMMAH.]

A short treatise treating briefly of the lives of the Prophet, his daughter Fâtîmah, and the twelve Imâms.

The author's name and the title of the work cannot be traced.

Beginning:—

الحمد لله حق حمدة و الصلاة على خير خلقه محمد و اهل بيته  
اطيبين الاخيار الذين اذهب الله عنهم الرجس و طههم نظيرها اما بعد  
لما رأيت ميدل جماعة متنازحهم الله تعالى الى عمل مختصر في ذكر مواليد  
النبي و الائمة عليهم السلام متوفرة و حاجتهم الى جمع ذلك على وجه

الإيجاز والختصار ليسهل حفظه ويقرب مأخذة وبدأت مجيئها أيام اربعة عشر باباً على عدد المعصومين من النبي إلى صاحب الزمان عليهم السلام يتضمن كل باب منها خمسة فصول الفصل الأول في الاسماء والألقاب والكنى والثاني في المواليد الثالث في مبلغ العمر الرابع في وقت الوفات والإشارة إلى سببها وتعدين مواقع القبور الخامس في عدد الأولاد وأمهاتهم الخ .

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Fasl*, the first dealing with their names, *Laqab* and *Kunyah*; the second, with the dates of their birth; the third, with the period of their lives; the fourth, with the dates and causes of their death; and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows:—

I. The Prophet, fol. 2<sup>a</sup>; II. 'Ali, fol. 5<sup>a</sup>; III. Fâtimah, fol. 8<sup>b</sup>; IV. Hasan, fol. 10<sup>b</sup>; V. Husain, fol. 12<sup>a</sup>; VI. Zain al-'Abidin, fol. 14<sup>b</sup>; VII. Muhammed al-Bâqir, fol. 16<sup>a</sup>; VIII. Ja'far as-Sâdiq, fol. 17<sup>a</sup>; IX. Mûsâ al-Kâzim, fol. 18<sup>b</sup>; X. 'Ali ar-Ridâ, fol. 19<sup>b</sup>; XI. Muhammed at-Taqi, fol. 21<sup>a</sup>; XII. 'Ali an-Naqî, fol. 22<sup>a</sup>. It may be noticed here that several folios after fol. 22, containing the last two *Fasl* of *Bâb* XII, the whole of *Bâb* XIII on Hasan al-'Askârî, and the earlier part of *Bâb* XIV on Muhammed al-Mahdi, are wanting.

Written in Naskh, with the headings in red. Fol. 18<sup>a</sup> contains a gap of several lines marked with the words *بذا يباع من النسخة المكتوبة منها*.

Dated A.H. 1081=A.D. 1671.

Scribe: احمد بن علي بن ناصر.

## No. 1057.

foll. 89; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مولود على بن ابي طالب

## MAWLID 'ALI BIN ABI ṬĀLIB.

An account of the birth of 'Ali and of his marriage with the Prophet's daughter, Fātimah.

The author's name is not known. The latest authority quoted is Ahmad bin 'Abdallāh al-Bakrī, the author of the *Kitāb al-Anwār wa Miṣṭāḥ as-Surūr wa'l-Afkār* (No. 1012 above).

Beginning:—

الحمد لله الذي خلق الانبياء والارصياد رحمة للعالمين و جعلهم  
مبشرين و منذرين لكافة الخلق اجمعين اما بعد فهذا ما رواه ابو مخنف  
لوط ابن يحيى الزدي في مولد سيدنا و مولانا الامام الوهاب و الليث  
الضرغام ..... امام المتقين و حجۃ الله على  
العالمين الفارس الغالب على بن ابي طالب اسد الله الغالب الخ \*

Written in fair Naskh. Slightly water-stained.

Not dated. Probably 18th century.

## No. 1058.

foll. 66; lines 12; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مقتل الحسين

## MAQTAL AL-HUSAIN.

A short treatise on the martyrdom of Imām Husain, together with an account of the battle of Karbalā and of the incidents that followed it, such as the plunder of the camp of Imām Husain, the imprisonment of his wives and children, and the delivery of his head to Yazid (A.H. 60-64=A.D. 680-683).

The author's name is not known.

Beginning:—

اعلموا يا اولى الابصار انكم اذا تفكرتم فيما اصاب آل المختار علمتم  
انَّ الدنيا ليست بدار قرار لانَّها اذا لم تصفوا لمواليكم فاعلموا انَّها حظٌّ

اعادكم فالمحرر من اغتربها وغفل عن شدائدها ونوبها فتقدموها فيها الزاد  
ليوم المعاد ولزداد اوفر من البكاء على مصائب السادة الامجاد الخ \*

The work ends with a short elegy on Imām Ḥusain, beginning \* with the following lines :—

وقفت على دار النبي محمد  
فالغيثي قد افقرت عصانتها

Written in fair Naskh.

Not dated. Apparently 18th century.

### No. 1059.

fol. 146; lines 16; size 8½ x 6; 7 x 4.

أثره الأحزان

### ISĀRAT AL-AHZĀN.

A treatise containing an account of the martyrdom of Imām Ḥusain and of his companions at Karbalā.

The full title of the work, as given in the preface, is as follows :—

أثره الأحزان على القتيل العطشان \*

Author: As-Sayyid Dildār 'Alī bin As-Sayyid Muḥammad Mu'in an-Naṣirābādī .  
السيد دلدار علي بن السيد محمد معين النصير آبادي .

Beginning :—

نحمد الله سبحانه على ما جعل الاختبار والبتاء سببا لمزيد المثوبة

حسن الجزاء الخ \*

The author, a well-known Shī'ah scholar, who wrote a large number of works, died in A.H. 1235=A.D. 1819. See Kashf al-Hujub, fol. 2<sup>a</sup>.

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkin al-Qulūb 'Inda Faqd al-Mahbūb* (see Kashf al-Hujub, fol. 138<sup>a</sup>), wrote the present one, basing it on the most reliable and authentic sources.

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalā. The second, which is subdivided into several sections, contains a history of that incident.

The work ends thus:—

ولنختم الكلام في ذلك المقام فلن احصاء اخبار مصابهم عليهم  
السلام مما لا يقني بالرسم في الدفاتر الكبار و الطوامير الطوال فكيف،  
بامثال هذه المختصرات و الحمد لله اولا و آخرا وباطنا و ظاهرا \*

Written in cursive Naskh, with numerous short lacunae. Not dated. Probably 19th century.

The title-page contains two seals, one bearing the name of a certain Sayyid Muhammad, dated A.H. 1229=A.D. 1814, and the other, the inscription جهان دیده تقوی , dated A.H. 1258=A.D. 1842

### No. 1060.

fol. 101; lines 14; size 9 x 6½; 7 x 4.

(Three treatises bound together.)

fol. 1<sup>b</sup>-54<sup>a</sup>.

I.

### مولد فاطمة الزهراء

### MAWLID FĀTIMAH AZ-ZAHRĀ'.

An account of the birth of the Prophet's daughter, Fātimah, and her marriage with 'Ali, the fourth Caliph.

The author's name is not known.

Beginning:—

الحمد لله الذي اذى الظلمة بشعاع نور فاطمة الزهراء سيدة نساء العالمين ..... اما بعد فقد عنى لى ان اورد في هذه النبذة بعض ما خص به فاطمة الزهراء بذلت خاتم النبيين وما خصها الله به من الفضل العظيم و قليلا مما جرى لها من الآيات عند ولادتها وتزويجها بامير المؤمنين الخ \*

The work ends thus:—

هذا آخر ما اثبتناه و احبينا ابراده من حديث مولد سيدتنا و مولالتنا و سنتنا فاطمة الزهراء على التمام و الكمال \*

foll. 54<sup>b</sup>-78<sup>b</sup>.

II.

## وفات اولاد مسلم بن عقيل

## WAFĀT AWLĀD MUSLIM BIN 'AQIL. .

An account of the martyrdom of the two young sons of Muslim bin 'Aqil, the cousin of Imām Husain.

The author's name is not known.

Beginning:—

و عن أبي مخنف قال لما قتل الحسين عليه السلام و أقبلت الملائكة و حرب الشيطان إلى مخيم الحسين عليه السلام ليتباهوا إمساكه و يذبحوا عياله و أطفاله و يسبوا حرمه و يحرقوا خيامه و اشتعل الناس بالغريب و السب حرث رسول الله و انفرد من النبي الطاهر و المطير اولاد مسلم بن عقيل الخ \*

foll. 79<sup>a</sup>-101<sup>b</sup>.

III.

## وفات النبي يحيى بن زكريا

## WAFĀT AN-NABI YAHYĀ BIN ZAKARIYĀ.

An account of the martyrdom of the Prophet John.

The author's name is not known.

Beginning:—

روى فيما تقدم في رواية سعد بن عبد الله الأشعري لما قصت على زكريا مصيبة الحسين عليه السلام قال ألي ارتفقني ولدا تقربه عيني على الكبير و اجعله وارثا و وصيأ و اجعل محله مثني محل الحسين الخ \*

The work ends with an elegy on the Prophet John, which begins thus:—

مصاب النبي يعيي جليل معظم  
له في سويداء القلب حزن مخيّم

All the above treatises were transcribed by 'Abdallāh bin Ali bin Muḥammad. Written in cursive Naskh. Dated A.H. 1262= A.D. 1846.

Seals and signatures of Nawwāb Sayyid Wilāyat 'Ali Khān are found on the title-page and at the end.

## HISTORY OF THE ZAIDI IMÂMS.

No. 1061.

fol. 263; lines 35; size 12 × 8; 10 × 5½.

اللآلی المضيء

### AL-LA'ALI AL-MUDIYAH.

A unique copy of a full historical commentary on Şârimaddin Ibrâhim's *Al-Qâsidat al-Bassâmah*, a poem in glorification of the Zâidi Imâms.

The full title of the work, as given in the preface, is as follows:—

اللآلی المضيء الملقة من اللواحق النذية في اخبار الائمة الزیدیة \*

The author's name, Sayyid Shamsaddin Ahmad bin Muhammad bin Salâh ash-Sharafi, السيد شمس الدين احمد بن محمد بن صالح الشرفي, not given in the MS., is found in a note in the margin of the *'Agîlat ad-Daman*, fol. 124<sup>a</sup> (No. 1099 below). This Ash-Sharafi, who held the post of *Muftî* (jurisconsult) at Sanâ'a under the Zâidi Imâms, was a distinguished scholar of his age, especially well-versed in Zâidi law, on which subject he wrote several works. He died in A.H. 1054=A.D. 1644. See *Tabaq al-Halwâ*, fol. 11<sup>a</sup>.

Beginning:—

الحمد لله رب العالمين و مالک يوم الدين فاطر المخلوقين و مبدع  
السموات و الارضين ..... و بعد فاتي رأيت ان  
اجمع لى و لخواصي من المؤمنين جملة من سير الانبياء المرسلين  
و غير المرسلين و ذكر طرف من اخبار الصالحين مختصرًا و من سير الائمة  
الهاشميين و اخبار العاضفين الخ \*

Finding that *Al-Qâsidat al-Bassâmah* of Şârimaddin contains brief allusions to the Zâidi Imâms, the author wrote the present commentary, extracting his material for the notices of the Imâms from the *Al-Lawâhiq an-Nâdiyah* of Badraddin Muhammad bin 'Ali ar-Rûhaif (see Houtsma-Brill., No. 248), and, for other historical events, from the *Murâj ad-Dahab* of Al-Mas'ûdi (No. 962 above).

The first line quoted from the *Qâsidah* is as follows:—

الدھر فو عبّر عظمى و فو غبر و صرّة شامل للبدو و الحضر

In his introduction, the author gives a short biographical notice of Sārimaddin, whom he describes as an illustrious member of a family distinguished for learning; and says that he wrote a work on the principles of the Zaidi law, entitled *Al-Fuṣūl al-Lu'lū'iyyah*, a commentary on the *Al-Azhār* of Al-Mabdi-lidīnallāh Aḥmad bin Yāḥyā (d. A.H. 840=A.D. 1438), and several other works, and that he died at the age of eighty in Jumādā II, A.H. 914=A.D. 1508.

The notices of the Zaidi Imāms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muḥammad; a short history of the Caliphs from Abū Bakr to 'Abdalmalik bin Marwān; and a long quotation from the *Qaṣīdah* of Ibn 'Abdūn (see Hāj. Khal., vol. iv, p. 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walid Aḥmad bin 'Abdallāh al-Makbzūmī, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A.H. 394=A.D. 1004, held the post of Vizier under Al-Mu'tadid Abū 'Āmir 'Abbād (A.H. 434—461=A.D. 1042—1068), and died at Seville in A.H. 463=A.D. 1071. The short notices of the Imāms are in chronological order.

We learn from the *Tabaq al-Halwā* (*loc. cit.*) that our author wrote this work in three volumes, bringing down the history of the Imāms to the end of the reign of Al-Mu'ayyad-billāh Muḥammad bin al-Qāsim (A.H. 1029—1054=A.D. 1620—1644). The present copy breaks off in the middle of the account of the life of Al-Hādī 'Ali (d. A.H. 836=A.D. 1432; see 'Aqlat ad-Daman, fol. 85<sup>b</sup>).

A copy of *Al-Qasīdat al-Bassāmah*, with an anonymous commentary, is noticed in Br. Mus. Suppl., No. 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian Naskh, with quotations from the text in red. Foll. 32-33, 80 and 256 should follow foll. 24, 64 and 260, respectively. Foll. 9<sup>b</sup>, 34<sup>b</sup>, 85<sup>b</sup>, 97<sup>a</sup> and 261<sup>b</sup> are blank. Several folios at the end are slightly damaged.

Dated A.H. 1155=A.D. 1742.

## HISTORY OF THE GAZNAWIDS.

No. 1062.

foll. 135; lines 15; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

البيهقى

## AL-YAMINÎ.

The well-known history of the two Gaznawid sovereigns, Abû Mansûr Subuktigîn (A.H. 366-387=A.D. 976-997) and Yamîn-ad-dawlah Mahmûd (A.H. 388-421=A.D. 998-1030), written in a very pompous style.

Author: Abû Nasr Muhammâd bin 'Abdaljabbâr al-'Utbî . محدث بن عبد الجبار العتبى . He was one of the eminent scholars of the court of Sultân Mahmûd Gaznawî . He wrote the present work about A.H. 411=A.D. 1020, and dedicated it to the grand Vizier Shamsalkufât Abu'l-Qâsim Al-hmad bin Hasan al-Maimandi (d. A.H. 431=A.D. 1039; see Âşâr al-Wuzarâ, foll. 117<sup>a</sup>-144<sup>a</sup>), who appointed him to the post of a chief officer of the postal department. (صاحب البريد) at Ganj-Rustâq . He died in A.H. 427=A.D. 1036. See Brock., vol. i, p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بذاته التوابع برحمةه البعيدة بعزته الخ

For other copies see Berlin, Nos. 9807-9; München, No. 423; Wien, No. 947; Leyden, Nos. 841-2; Br. Mus., No. 311; Br. Mus. Suppl., No. 548; India Office, No. 701; Paris, Nos. 1894-5; Cairo, vol. v, p. 176; Nûr 'Uşmâniyah, No. 3145; Köpr., No. 227; Yeni, No. 229; Waliaddin, No. 2372; Hamidiyah, No. 307; Ayâ Şüfiyah, No. 3389; and Bûhâr, No. 215. A literal Persian translation by Muhammad Karâmat 'Ali is noticed by Pertsch, Berlin Catalogue, No. 441; and one by Abu'sh-Sharaf Nâshî bin Sa'id is noticed in Nûr 'Uşmâniyah, No. 3080. A Turkish translation, based on the Persian version of Abu'sh-Sharaf, is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 42.

The Arabic text has been twice lithographed in India, viz., Delhi, A.D. 1847, and Lahore, 1883. It was also printed in Cairo in the margins of *Al-Kâmil*, A.H. 1290. An English translation was published by the Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hâj. Khal., vol. vi, p. 514; Iktifâ al-Qunû', p. 374; Elliot, History of India, vol. ii, pp. 14-52; Journal Royal Asiatic Society, 1868, p. 424; M. de Sacy, Notices et Extraits, vol. iv, p. 325; and Journal Asiatic Society of Bengal, xxii, 1855, p. 239.

Written in fair Nasta'liq, with marginal and interlinear notes. Two fly-leaves at the end contain a table of contents of the work.

Dated Monday, the 29th Jumâdâ I, A.H. 1252=A.D. 1836.

A seal bearing the name of a certain Muhammad 'Ali Hasan, dated A.H. 1244=A.D. 1828, is found at the end.

## HISTORY OF TÎMÛR.

No. 1063.

fol. 189; lines 17; size 10 x 6½; 7 x 4

### صحاب المقدور في نوائب تيمور 'AJÂ'IB AL-MAQDÛR FI NAWÂ'IB TÎMÛR.

The well-known history of Timûr, by Ibn 'Arabshâh.

Beginning:—

الحمد لله الذي على منوال ارادته وتدبيرة تنسج مفاجع الامور [الغ]

Ibn 'Arabshâh, whose proper name was Shihâbuddin Abu'l-Abbâs Ahmad bin Muhammed bin 'Abdallâh bin Ibrâhim ad-Shâfi'i ad-dîn abu 'l-ibâs 'Ahmad bin Muhammed bin 'Abd allâh bin 'Ibraheem, the dâmashqî al-Hanâfi, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samarcand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sultan Muhammed I (A.H. 805-824=A.D. 1402-1421), who employed him to translate some Arabic books

into Turkish and Persian for his son, the prince Murâd. Our author wrote a large number of works, and died at Cairo on the 18th Rajab, A.H. 854=A.D. 1450. See Al-Qabas al-Hâwi, vol. i, fol. 50<sup>b</sup>; Hadâ'iq al-Hanâfiyah, p. 320; Tâj at-Tabaqât, vol. ix, fol. 234<sup>b</sup>; Dustûr al-I'lâm, fol. 96<sup>a</sup>; Iktifâ' al-Qanû', p. 287; and Brock., vol. ii, p. 28.

The work was edited and published by J. Golius, Leyden, 1676. Since then it has been repeatedly printed, viz., in Cairo, A.H. 1285, 1305; in Calcutta, A.H. 1227, 1233; and in Constantinople, A.H. 1233.

For other copies see Berlin, Nos. 9731-2; Goth., Nos. 1840-2; Cairo, vol. v, p. 85; Hamidiyah, No. 360; and Nûr 'Uşmâniyah, No. 3393. A Turkish translation by Murtadâ Nazmîzâdah is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 43. See also Hâj. Khal., vol. iv, p. 190.

Written in fair Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

### No. 1064.

fol. 203; lines 14; size 10×6½; 7×4½.

The Same.

A very splendid and valuable copy of the same work, beginning as the other. It is incomplete at the end, breaking off abruptly at the beginning of the following rubric:—

ذکر ما عزم ابن عثمان عليه عند انصباب ذلك الطوفان اليه

The present copy corresponds with foll. 1-96 of the other.

Written beautifully in elaborate bold Naskh on a gold ground, within ornamental borders. The margins are covered with tasteful and elaborate ornament in gold and colours. The headings are in red, and the interlinear spaces are covered with flowery ornaments. The editor's note at the beginning of the printed edition (Calcutta, A.H. 1233) is copied verbatim at the beginning of the present MS., indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination.

Not dated. Evidently the middle of the 19th century.

The MS. was presented to the library by Sayyid Khurshid Nawwâb, the grandson of Nawwâb Wilâyat 'Ali Khân, C.I.E. The seals and signatures of both of them are found at the beginning and end.

## HISTORY OF AYYÜBIDS.

No. 1065.

fol. 234; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

الروضتين في اخبار الدولتين

AR-RAWDATAIN Fİ AKHBĀR  
AD-DAWLATAIN.

The first volume of the well-known history of Nûraddin Maḥmûd Zangi (A.H. 541–569=A.D. 1146–1173) and Ṣalâḥaddin Yûsuf al-Ayyûbi (A.H. 564–589=A.D. 1169–1193).

Author: Shihâbuddin Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il bñ Ibrâhim, commonly known as Abû Shâmah شهاب الدين ابو القاسم عباد الرحيم بن اسماعيل بن ابراهيم الشميري باي شامة (d. A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي يلطّفه تصلح الاعمال و يكرمه وجوده تدرك الآمال  
و على وفق مشيئته تتصرف الفعالون \*

The colophon runs thus:—

هذا آخر الجزء الاول من كتاب الروضتين في اخبار الدولتين و يتلوه  
ان شاء الله تعالى الجزء الثاني اوله ثم دخلت سنة اربع و سبعين  
و خمسة - قال العمار وكان شمس الدولة بن المقدم من اكابر الامراء النجاشي \*

The last *Faṣl* relates the assassination of the Vizier 'Aqdaddawlah by a certain *Mulhid* (unbeliever) at Baġdâd, in Du'l-Qa'dah, A.H. 573=A.D. 1178, while on his way to Mecca.

For other copies see Berlin, No. 9812; München, No. 404; Wien, No. 898; Leyden, No. 819; Br. Mus., Nos. 313, 1228; Paris, No. 1700; Bodl., vol. i, No. 745; Cairo, vol. v, p. 64; Ayâ Şâfiyah, No. 3214. See also Brock., vol. i, p. 317; and *Iktifâ' al-Qunû'*, p. 91.

The work has twice been printed in Cairo, viz., in A.H. 1287 and A.H. 1292.

According to a note at the end, the present copy was transcribed at the instance of Amir 'Abdalhamid Bek Nâfi' from a MS. dated A.H. 734=A.D. 1334.

Written in fair Naskh, with the headings in red. Foll. 247<sup>a</sup>, 264<sup>a</sup> and 267<sup>a</sup> contain short lacunæ.

Dated Monday, the 13th Jumâdâ II, A.H. 1278=A.D. 1861.

Scribe: على الاسبرطي.

## HISTORY OF TURKEY.

No. 1066.

fol. 62; lines 21-25; size 8×5½; 5½×4½.

تاریخ سلاطین آل عثمان

### TA'RÎKH SALÂTÎN ÂL'UŞMÂN.

A short history of the first ten sovereigns of the Ottoman dynasty, from 'Uşmân Bek Gâzi (A.H. 699-726=A.D. 1299-1326), the founder of the dynasty, to the accession of Sultân Sulaimân I (A.H. 926=A.D. 1520).

The author's name is not known; but in the following title, prefixed to the work by the hand of the copyist, he is said to have been a Turkish scholar:—

تاریخ سلاطین آل عثمان لبعض موالی الاودام \*  
Beginning:—

صلی الله علی سیدنا محمد و آله و صحبة وسلم و لا حول ولا قوّة الا بالله  
العلی العظیم وبعد فاعلم ان عثمان بیک الذی هو جد آل عثمان بن ارطغرل بن سلیمان و كان ارطغرل من جماعة آل سلجوقد و هم سلاطین فی  
ولیة العجم الخ \*

The following colophon suggests that the work is probably a translation of a Turkish work:—

انتهی الموجود من المترجم و الله سبحانه و تعالى اعلم \*

Written in cursive Naskh, within double red-ruled borders. Slightly water-stained. Besides a large gap on fol. 39<sup>b</sup>, short lacunæ

are found on foll. 2<sup>a</sup>, 23<sup>a</sup>, 25<sup>b</sup>, 30<sup>a</sup>, 31<sup>a</sup>, 34<sup>a</sup>, 35<sup>a</sup>, 36<sup>b</sup>, 42<sup>a</sup>, 43<sup>a</sup>, 44<sup>b</sup>, 45<sup>a</sup> and 48<sup>b</sup>.

Not dated. Probably 17th century.

No. 1067.

foll. 40; lines 21; size  $8\frac{1}{4} \times 5\frac{1}{4}$ ; 6 + 2 $\frac{1}{2}$ .

قلائد العقيلين في فضائل آل عثمان

**QALĀ'ID AL-IQYĀN FĪ FADĀ'IL  
ĀL'UŞMĀN.**

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultân 'Uşmân II (A.H. 1027-1031=A.D. 1618-1622).

Author: Zainaddin Mar'i bin Yûsuf bin Abi Bakr bin Aḥmad bin Abi Bakr bin Yûsuf bin Aḥmad al-Karamî al-Maqdisi al-Hanbali ز ابن الدين مرمي بن يوسف بن ابي بكر بن احمد بن ابي يكر بن يوسف بن احمد الكرمي المقدسى الحنبلي, the great Hanbalite scholar, described by Al-Muhibbi (*Khulâsat al-Āṣar*, vol. iv, p. 358) as Imâm, traditionist, and a jurist of great talent. He was born at Tûr al-Karam, a village close to Nâbulus. After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars. He held the post of Principal of Jâmi' al-Azhar and subsequently that of Jâmi' Sultân Hasan. He wrote a large number of works. A list of them is given in the *As-Suhub al-Wâbilah*, foll. 152<sup>b</sup>-154<sup>a</sup>. He died in Cairo, A.H. 1033=A.D. 1624. See *Khulâsat al-Āṣar*, vol. iv, p. 358; *As-Suhub al-Wâbilah*, fol. 152<sup>b</sup>; *Tâj at-Tabaqât*, vol. xi, fol. 63<sup>a</sup>; and Brock., vol. ii, p. 369.

Beginning:—

قال الشيخ الإمام ..... مرمي بن الإمام يوسف  
بن ابي يكر بن احمد الحنبلي المقدسى رحمة الله تعالى - الحمد لله  
الرحيم الرحمن الرحيم المعن الملك الديان الخ \*

The work is a mere eulogium of the Ottoman Sultâns, whom the author, on the authority of the *Durar al-Âṣmân fi Aṣl Manba' Āl 'Uşmân* of Ibn Abi's-Surûr (see Hâj. Khal., vol. iii, p. 212), says were descended from an Arab ancestor of Hijâz. 'Uşmân Bek Gâzî,

the eponymous founder of the Ottoman dynasty, the author tells us (fol. 3<sup>b</sup>), belonged originally to Hijâz, and came to Qûniyah in A.H. 650=A.D. 1252, where having married he settled permanently and founded the Ottoman house.

- \* The work was completed, as stated by the author at the end, at Jâmi' al-Azhar in the beginning of Muharram, A.H. 1031=A.D. 1621.

For other copies see Paris, No. 1624; Wien, No. 979; and Râmpur, p. 643. A Turkish translation by Şâ'bân Âfîndî is noticed in Nûr 'Uşmâniyah, No. 3404; and in Wien, No. 980.

Written in fair Nasta'liq, with an illuminated 'Uwâdî, within gold and black ruled borders. The headings are in gold.

Dated the 11th Du'l-Qa'dah, A.H. 1119=A.H. 1707.

Scribe: السید عبد الله بن السيد احمد.

## HISTORY OF EGYPT.

No. 1068.

fol. 276; lines 25-27; size 10×7; 7½×5½.

الإمام

## AL-ILMÂM.

A comprehensive work containing, besides much miscellaneous historical matter, an account of the sack of Alexandria in A.H. 707=A.D. 1305, by Peter I, the king of Cyprus (A.D. 1359-1369; see Encyclopædia Britannica, 11th ed., vol. vii, p. 545<sup>b</sup>).

The full title of the work, as stated by the author on fol. 10<sup>b</sup>, is as follows:—

الإمام فيما جرت من الأحكام و المسوّر المختبية من دفعه الإسكندرية \*

On the title-page, the work is wrongly designated the *Mirâ'at al-'Ajâ'ib* of Abû 'Abdallâh Muhammâd bin 'Umar al-Wâqîdi (*d.* A.H. 207=A.D. 823).

The author does not reveal his name in the text; but occasional references to his native town, An-Nuwaîrah, as well as the nature of

the work and the date of composition, A.H. 776=A.D. 1375, give us sufficient reason to believe that he was Muḥammad bin Qāsim bin Muḥammad an-Nuwairi al-Mālikī al-Iskandarānī, who wrote, according to Ad-Durar al-Kāminah, vol. ii, fol. 219<sup>a</sup>, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol. 165<sup>b</sup>, the son of Qāsim, in the following lines of a poem, composed in praise of his friend, Shaikh Sharafaddin Abū Ḥafs ‘Umar Ibn Sayyid an-Nās, a teacher in the Madrasah Mālikiyah of Faiyūm:—

ان ابن قاسم مخلصا لك بالدعا

يرجو التجاة من الله النس

What the author does say of himself, fol. 91<sup>a</sup>, is that he came to Alexandria in Du'l-Hijjah, A.H. 736=A.D. 1336; and, having found it a very lovely and beautiful city, settled there permanently. In A.H. 767=A.D. 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwaireh, where his aforesaid friend, Shaikh Abū Ḥafs ‘Umar Ibn Sayyid an-Nās, came to see him and to inquire of the fate of Alexandria (see fol. 165<sup>b</sup>). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition; and, having been much impressed by the ruins, he resolved to write the present work, which he began in A.H. 767=A.D. 1365, and completed in A.H. 776=A.D. 1375 (see fol. 91<sup>b</sup>). The exact date of the author's death is not known.

Beginning:—

الحمد لله الواحد القهار العزيز الجبار المعز العدل العاديم المصل  
ذى العرش المجيد والملك العظيم ..... وبعد فان شعر  
السكندرية المحترب من حين فتحه خالد وعمرو صار للمسلمين فيه  
النهى والامر لم ينجد اليه بد جدار جاثر ولا مشرك كافر بل كل من قصده  
من البحر الملح رجع بالخيبيه و عدم الربح الخ \*

For the contents of the work see Berlin, No. 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled *Mir'at al-'Ajā'ib*, is noticed in Br. Mus. Suppl., No. 606. See also Hāj. Khal., vol. ii, p. 107, where the author's death is placed in A.H. 767=A.D. 1365, which must be wrong.

Written in cursive Naskh, with the headings in red. Several folios are seriously worm-eaten.

Dated A.H. 809=A.D. 1407.

No. 1069.

fol. 50; lines 21; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

## نيل الرائد في النيل الزائد

## NAIL AR-RÂ'ID FI'N-NÎL AZ-ZÂ'ID.

A treatise containing a descriptive account of the Nile, together with a history of its rising, and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age.

Author : Abu'l-Abbâs Shihâbuddin Ahmâd bin Muhammâd bin 'Ali bin al-Hasan al-Hijâzî al-Qâhirî al-Khaṣrâjî al-Anṣârî ابو العباس شیحاب الدین احمد بن محمد بن علی بن الحسن الحجازی القاهری الخزرجی الانصاری .

Beginning :—

الحمد لله مذل الشرائع و الحكم ..... و بعد فقد سالفى بعض  
الاصدقاء من الحذاق ان اجمع في هذه الوراق ما اشتمل عليه بحر النيل  
من الزيادة في كل عام من لدن الهجرة الفتوية على صاحبها افضل الصلة  
و السلام الى حين وفاته ..... فاجتنبه بالسمع و الطاعة فيما  
الخمسة منى الم

The author, who was an illustrious poet and well-skilled in elegant prose-writing, was born in Cairo on the 27th Sha'bân, A.H. 790=A.D. 1388. He studied under Ahmâd bin 'Abdarrahib al-'Irâqî (*d.* A.H. 826=A.D. 1423) and others, and made a pilgrimage to Mecca in A.H. 843=A.D. 1440. He composed several works, and died in his native city on Tuesday, the 8th Ramadân, A.H. 875=A.D. 1471. See *Mujam* of Ibn Fahd, fol. 42<sup>b</sup>; *Husn al-Muḥādarah*, fol. 145<sup>a</sup>; and *Al-Qabas al-Hâwi*, vol. i, fol. 51<sup>b</sup>. See also Brock., vol. ii, p. 18, where the author's death is wrongly placed in A.H. 874=A.D. 1470.

The work is divided into a *Muqaddimah* and six *Fasl*, as follows :—

*Muqaddimah*. The beauties and distinctive glories of Egypt, especially of its river, the Nile, fol. 1<sup>a</sup>.

*Fasl I.* The period of the rising of the Nile, fol. 11<sup>a</sup>.

*Fasl II.* A brief historical account of the nilometer, fol. 11<sup>b</sup>.

*Fasl III.* Some historical and geographical wonders of Egypt and the Nile, fol. 11<sup>b</sup>.

*Faṣl IV.* The way of finding out the year, in which the Nile may be expected to rise, fol. 40<sup>a</sup>.

*Faṣl V.* Opinions of some eminent physicians about the good quality of the water of the Nile, fol. 47<sup>a</sup>.

*Faṣl VI.* The way of filtering the water of the Nile, fol. 49<sup>b</sup>.

For other copies of the work see Paris, No. 2261; Br. Mus., No. 1328; and Ayā Şüfiyah, No. 3528.

Written in clear Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

The title-page contains a seal and signature of Muḥammad bin Aḥmad al-Būdārī al-Maḡribī, dated A.H. 1116=A.D. 1705.

### No. 1070.

foll. 111; lines 19; size 9×5½; 6×3½.

(Two separate works bound together.)

foll. 1<sup>a</sup>-95<sup>a</sup>.

I.

الفضائل الباهرة في محسن مصر والقاهرة

### AL-FADĀ'IL AL-BĀHIRAH FĪ MAHĀ- SIN MIŚR WA'L-QĀHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahir.

Beginning:—

الحمد لله الذي فارت بين البلاد في فضلها وصفاتها وجعل لكل

منها مزايا مخصوصة بها دون إخوانها الخ \*

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist:—

كتاب الفضائل الباهرة في محسن مصر والقاهرة لمولانا الشيخ الإمام

ابن ظهير غفر الله له واجميع المسلمين \*

The author is called Ibn Zahir in the copy noticed in Br. Mus. Suppl., No. 563, while in a Gotha MS., No. 1628, which appears to be the author's autograph draft, he calls himself Muḥammad Abū Ḥāmid al-Qudsi al-Miṣri. Dr. Rieu suggests that the two names

probably apply to the same person, Ibn Zāhir being the patronymic of Abū Ḥāmid. This Abū Ḥāmid, who is described in the *Badā'i' az-Zuhūr*, fol. 169<sup>b</sup>, as a man of some reputation and learning and the author of several works, was born after A.H. 820=A.D. 1417, and died in Ṣafar, A.H. 888=A.D. 1483. In other copies (Gotha, Nos. 1586, 1629), the work is wrongly ascribed to Ibn Zubairah al-Makkī (*d. A.H. 792=A.D. 1390*).

In his short preface, the author alludes to the old rivalry between Egypt and Syria; but he connects himself with both of them, Syria having been the land where he was born and grew up, and Egypt being the home of his ancestors.

The date of composition, A.H. 869=A.D. 1465, may be inferred from the following passage, fol. 53<sup>b</sup>, in which the author states that up to that time 482 years had passed since the death of Ibn Zūlāq. He died in A.H. 387=A.D. 997 ( $387 + 482 = 869$ ):—

• نصل ملخص من كلام ابن زلاق المصري وهو أبو محمد الحسن بن  
ابراهيم ابن زلاق المصري كان فاغلا في التأريخ وله كتاب الخطط مقصور  
علي مصر خاصة وله في التأريخ مصنفات ولد سنة ست وثلاثمائة ونوفى  
سنة تسع [sic سبع] وثمانين وثلاثمائة فله ابن اربعمائة سنة واثنين  
وثمانين \*

The historical sketches of the rulers of Egypt, brought down to the reigning Sultān Al-Malik al-Ashraf Maḥmūd al-Qā'itbā'i (A.H. 872-901=A.D. 1468-1495), have been continued by another hand to Sultān Murād III (A.H. 982-1003=A.D. 1574-1595).

For the contents of the work see Br. Mus. Suppl., No. 563. For other copies see India Office, No. 718; Goth., Nos. 1586, 1628, 1629; Paris, No. 1767; Ayā Śūfiyah, No. 3342; and Būhār, No. 217.

Written in cursive Naskh. Not dated. Probably 18th century.

foll. 95<sup>b</sup>-111<sup>b</sup>.

## II.

### فصل مصر FADĀ'IL MIṢR.

A short tract on the beauties, glories and privileges of Egypt, by 'Umar bin al-'Āṣ bin Yūsuf al-Kindī . عَمَرْ بْنُ الْعَاصِ بْنَ يَوسُفَ الْكِنْدِيَّ .

Beginning:—

الحمد لله رب العالمين قال عرب العاص بن يوسف الكندى هذا  
كتاب امر بجمعه و حض على تأليفه الاستاذ اطال الله يقاه يذكر فيه اخبار مصر

وَمَا خَصَّهَا اللَّهُ عَزَّ وَجَلَّ بِهِ مِنِ الْفَضْلِ وَالْبَرَكَاتِ وَالْخَيْرَاتِ فَجَمَعَتْ  
مَا أَمْرَيْهُ ادَّامَ اللَّهُ كَرَامَتَهُ مِنْ كِتَابٍ شَيْوخَ الْمُصْرِيبِينَ وَغَيْرَهُمُ الْخُ ·

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars:—

Yazid bin Abi Habib (d. A.H. 128=A.D. 746; see Al-Kâshîf, fol. 149<sup>a</sup>).

'Ubaydallâh bin Abi Ja'far (d. A.H. 136=A.D. 754; see *ibid.*, fol. 88<sup>a</sup>).

Sa'id bin Kaşîr bin 'Ufair (d. A.H. 226=A.D. 841; see *ibid.*, fol. 48<sup>b</sup>).

'Uşmân bin Şâlih as-Sâhmi (d. A.H. 219=A.D. 834; see *ibid.*, fol. 91<sup>b</sup>).

\* Yahyâ bin 'Uşmân bin Şâlih (d. A.H. 282=A.D. 895; see Husn al-Muhadârah, fol. 84<sup>b</sup>).

Abû 'Umar Muhammâd bin Yûsuf al-Kindî (who flourished in the middle of the fourth century of the Hijrah).

For another copy of the work see Bûhâr, No. 217 II.

Written in cursive Naskh.

Not dated. Probably 18th century.

### No. 1071.

fol. 216; lines 31; size 9½×6½; 8×5.

حسن المعاشرة في اخبار مصر و القاهرة

### HUSN AL-MUHÂDARAH FI AKHBÂR MIŞR WA'L-QÂHIRAH.

The well-known history of Egypt, by Jalâladdin 'Abdarrahmân bin Abi Bakr bin Muhammâd bin Abi Bakr as-Suyûti (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله الذي فارت بين العباد وفضل بعض خلقه على بعض حتى  
في المكفة و البلاد ..... هذا كتاب سميته حسن المعاشرة

في اخبار مصر و القاهرة اوردت فيه فوائد سنية و غرائب مستعذبة مرضية  
تصلح لمسامرة الجليس و تكون للوحيد نعم الانيس الخ \*

For the contents of the work see Berlin, No. 9823. For other copies see Paris, Nos. 1794–1810; Alger, No. 1602; Yeni, Nos. 844–6; Goth., No. 1630; Br. Mus., pp. 157, 571, 681; Br. Mus. Suppl., No. 564; Cairo, vol. v, p. 43; Nûr ‘Uşmâniyah, No. 3284; Hamidiyah, No. 340; ‘Ali Pâshâ, No. 351; Waliaddin, No. 2416; Ayâ Şüfiyah, No. 3178; and Râmpûr, p. 633. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

The work was lithographed in Cairo about A.D. 1860, and was printed there in A.H. 1299.

Written in cursive Naskh, within double red-ruled borders. The headings are in red. Foll. 175–181 are wanting.

Dated the 3rd Rabi' II, A.H. 988=A.D. 1580.

عبد العزيز المغربي بن محمد المغربي المصمودي : سcribe .

### No. 1072.

fol. 293; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

بدائع الزهور في وقائع الدهور

### BADÂ'I' AZ-ZUHÛR FÎ WAQÂ'I' AD-DUHÛR.

A detached volume of a chronicle of Egypt, dealing with the period extending from A.H. 857=A.D. 1453 to A.H. 906=A.D. 1500, without title or author's name.

The author's occasional references to another work of his, entitled *Nuzhat al-Umam fil-'Ajâ'ib Wa'l-Hikam* (see Hâj. Khal., vol. vi, p. 323), give us reason to believe that the present volume is the third part of the *Badâ'i' az-Zuhûr fi Waqâ'i' ad-Duhûr*, a well-known chronicle of Egypt from the earliest times down to A.H. 928=A.D. 1522, written in four parts by Zainaddin Abu'l-Barakât Muhammed bin Ahmâd, called Ibn Iyâs an-Nâṣiri al-Ḥanâfi زين الدين ابن التركات محمد بن احمد الشهير بابن ابي الناصري الحنفي .

This Ibn Iyâs, who belonged to a Circassian family of Egypt, was born on Saturday, the 6th Rabi' II, A.H. 852=A.D. 1448. He studied under Jalâladdin as-Suyûti (*d.* A.H. 911=A.D. 1505), composed several works on history and geography, and died about

A.H. 930=A.D. 1524. See *Dustûr al-Islâm*, fol. 15<sup>a</sup>; *Iktifâ' al-Qunû'*, p. 87; and Brock., vol. ii, p. 295.

The present volume opens with the following verses:—

• انظر لما الفت فيه نقل      كم أول ترك علما الذي خلف  
 يستخرج الدر قاربة الليوب كما      يستخرجون الغالصون الدر من صدف

The above verses are followed by the following rubric:—

ذكر سلطنة الملك الأشرف ابوالنصر سيف الدين اينال العلاني  
الناصري فرج الظاهر بررقق وهو السادس والثلاثون من ملوك الترك  
و اولادهم بالديار المصرية وهو الثاني عشر من ملوك الجراكسة \*

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Nâṣr Saifaddin 'Inâl on Monday, the 8th Rabî' I, A.H. 857=A.D. 1453, and concludes with the end of the reign of Al-Malik al-'Âdil Tûmânba'i, who was deposed by Al-Malik al-Ashraf Qânsûh al-Ğûri (A.H. 906-922=A.D. 1500-1516), in Shawwâl, A.H. 906=A.D. 1500.

Contents:—

Al-Malik al-Ashraf Abu'n-Nâṣr Saifaddin 'Inâl an-Nâsiri, fol. 1<sup>b</sup>.

Al-Malik al-Mu'ayyad Abu'l-Fath Shihâbaddin Ahmed, fol. 29<sup>a</sup>.

Al-Malik az-Zâhir Abû Sa'id Khushqadam an-Nâsiri, fol. 33<sup>a</sup>.

Al-Malik az-Zâhir Abû Sa'id Bilbâ'i al-Mu'ayyadi, fol. 67<sup>a</sup>.

Al-Malik az-Zâhir Abû Sa'id Timurbugâ az-Zâhiri, fol. 71<sup>a</sup>.

Al-Malik al-Ashraf Abu'n-Nâṣr Saifaddin Qâ'itbâ'i al-Mahmûdi, fol. 75<sup>b</sup>.

Al-Malik an-Nâsir Abu's-Sâ'âdât Naşiraddin Muhammed, fol. 235<sup>b</sup>.

Al-Malik az-Zâhir Abû Sa'id Qânsûh al-Ashrafi, fol. 265<sup>a</sup>.

Al-Malik al-Ashraf Abû'n-Nâṣr Jânbalât al-Ashrafi, fol. 277<sup>b</sup>.

Al-Malik al-'Âdil Tûmânba'i, fol. 287<sup>b</sup>.

For other copies see Wien, No. 923; Leyden, No. 832; Paris, Nos. 1822-5; Br. Mus., pp. 155, 432-33; Cairo, vol. v, p. 17; and Asafiyah, p. 180. See also Hâj. Khal., vol. ii, p. 26.

Written in fair Naskh, with the headings in red. Besides short lacunæ on foll. 211<sup>b</sup> and 214<sup>b</sup>, there is a large gap on fol. 188<sup>a</sup>, marked by the word بياض. Foll. 233-235 are blank.

Not dated. Probably 17th century.

The work has been repeatedly printed in Egypt, viz., Cairo, A.H. 1299, 1301, 1302, 1306, and Bûlâq, A.H. 1312.

## No. 1073.

fol. 15; lines 12-14; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

[رسالة في من ولى مصر من السلاطين]

[RISÂLAH FÎ MAN WALIYA MISR  
MIN AS-SALÂTÎN.]

A tract containing a short chronological account of the Sultans of Egypt, from the beginning of the Ayyûbid dynasty to the conquest of the country by Salim I, the Ottoman Emperor (A.H. 918-926=A.D. 1512-1520), who entered Cairo on Thursday, the first Muharram, A.H. 923=A.D. 1517.

Author: Qâdi Zainaddin 'Abdalbâsiت bin Khalil bin Shâhîn al-Malâti al-Hanâfi ، قاضي زين الدين عبد الباسط بن خليل بن شاهين الملاطي الحنفي for some account of whom see No. 978 above.

Beginning:—

هذه رسالة اطيفة تشتمل على ذكر من ولى مصر من السلاطين تأليف الشيخ عبد الباسط الحنفي ابناً الدولة الابوبية الكردية يوسف بن ايوب بن شادي الكردي الدواني السلطان الملك الناصر صلاح الدين ابو المعظم هو اول ملوك الاكبراء و اول سلاطين مصر علي العقيقة الخ \*

The tract concludes thus:—

و دخل السلطان سليم يوم الخميس مستهل محرم سنة ٩٢٣ و الحمد لله اولاً و آخرها ظفرا و باطنا و حسبنا الله و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم \*

Written in fair Naskh. Not dated. Probably 17th century.

## No. 1074.

fol. 83; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تاریخ ابن زنبول

TA'RÎKH IBN ZUNBUL.

A history of the conquest of Egypt by Sultan Salim I (A.D. 918-926=A.D. 1512-1520), with the following title:—

كتاب تأريخ ملجري السلطان الغوري مع السلطان سليم ابن عثمان  
رحمهم الله تعالى \*

Author: Nûraddin Ahmad bin Abî'l-Hasan 'Ali bin Ahmad al-Mâhâlli ash-Shâfi'i, commonly called Ibn Zunbul ar-Rammâl نور الدين احمد بن ابي الحسن علي بن احمد المعلق الشافعى الشهير بابن زنبيل الرمال.

Beginning :—

هذه رسالة مشتملة على ما وقع لمولانا السلطان الاعظم والخاقان  
العظيم مالك وقلب الامم صاحب السيف والقلم .....  
مكمل عزة الدولة العثمانية من بعد القواعد السلطانية مولانا السلطان بن السلطان  
سليم خان بن السلطان بايزيد خان مع مولانا السلطان قانصوه الغوري  
سلطان مصر و اعمالها رحمة الله عليهم اجمعين الخ \*

The author, who flourished towards the end of the 10th century of the Hijrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultân Qânsûh al-Ûrî (A.H. 906-922=A.D. 1500-1516) from Cairo on Saturday, the 16th Rabi' II, A.H. 921=1515, and his encounter with Sultân Salim. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS. concludes with a short notice of the reign of Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br. Mus. Suppl., Nos. 565-566, and Cairo, vol. v, p. 23, end.

For other copies see Wien, Nos. 928, 930; Leyden, No. 2619; Paris, Nos. 1832-8; München, Nos. 411-3; Cairo, vol. v, pp. 21, 23, 173; Br. Mus. Suppl., Nos. 565-566; and Âsâfiyah, p. 186. See also Brock., vol. ii, p. 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol. 4<sup>o</sup>, seem to be wanting. Foll. 1-4 are slightly water-stained.

Dated, A.H. 1114=A.D. 1703.

Scribe: عبد الكريم الدیناری.

توکلی على تأريخ ملجري السلطان الغوري مع السلطان سليم ابن عثمان  
توكلى على عبد الكريم الدیناری، خالقى عبدة يعقوب، dated A.H. 1253=A.D. 1837.

No. 1075.

fol. 179 ; lines 21 ; size 9½ × 6½ ; 5½ × 3½.

مظہر التقدیس بذہاب دولۃ الفرنگیں

**MUZHİR AT-TAQDÎS BIDAHÂB  
DAWLAT AL-FARANSÎS.**

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation, from the 10th of Muḥarram, A.H. 1213=A.D. 1798, to the end of Sha'bân, A.H. 1216=A.D. 1801.

Author : 'Abdarraḥmân bin Ḥasan bin Ibrâhîm bin Ḥasan al-Jabarti al-Hanafî بن حسن بن ابراهيم بن حسن الجبوري الحنفي. He was born in Cairo (according to his own statement, 'Aja'ib al-Āṣâr vol. i, p. 203), A.H. 1167=A.D. 1754. He traces his descent from an illustrious family of Al-Jabart (a tract of land in Abyssinia), a full account of which he gives in the notice devoted to his father, 'Aja'ib al-Āṣâr, vol. i, pp. 385–408. Our author held a distinguished post in the Diwân during the French occupation of Egypt. He died in Ramadân, A.H. 1237=A.D. 1822. See Cairo, vol. v, p. 83; Iktîfâ' al-Qunû', p. 88; the notice prefixed by Cardin to the "Journal d'Abdur-rahman Gabarti," Paris, 1838; Kremer, Aegypten, vol. ii, p. 535; Lane, Manners and Customs of the Modern Egyptians, 5th edition, vol. i, p. 273.

Beginning :

حَمْدًا لِمَنْ جَعَلَ كَلْمَةَ الدِّينِ كُفَّارَ السَّفَلِيِّ وَ كَلْمَةَ اللَّهِ هِيَ الْعَلِيَا  
وَ جَعَلَ الدُّرْلَةَ الْعَثْمَانِيَّةَ وَ الْمُمْلَكَةَ الْخَاتَمِيَّةَ بِهِجَّةَ الدِّينِ وَ الدُّنْدِنِيَا الْغَ

In the preface, after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders, the author praises the reigning Sultân, Salim III (A.H. 1203–1222=A.D. 1789–1807), and his Vizier Yûsuf Pâshâ, who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse, due to his learned friend Ḥasan bin Muḥammad al-'Attâr (*d.* A.H. 1250=A.D. 1834), who had noted some events of the French occupation. The preface is followed by a *Mugaddimah*, dealing briefly with the past history of Egypt.

The work was completed, as stated by the author in the *Khâlimah*, in Ramadân, A.H. 1216=A.D. 1801. It is dedicated to the above-mentioned Yûsuf Pâshâ.

\* For other copies see Br. Mus. Suppl., No. 571; and Cairo, vol. v, p. 153. See also Brock., vol. ii, p. 480.

The work has been translated into French by Cardin, and published by T. X. Bianchi, under the title of "Journal d'Abdarrahman Gabarti," Paris, A.D. 1838. A Turkish translation of the work by Muṣṭafā Bahjat Āfīndī has been printed in Constantinople, A.H. 1281.

Written in clear Naskh, with occasional rubrics.

Not dated. Apparently a modern copy.

### No. 1076.

fol. 229; lines 23; size 9 × 6½; 7½ × 4½.

## مُجَافِبُ الْأَفَارِنِي التَّرَاجِمِ وَالْأَخْبَارِ ‘AJĀ’IB AL-ĀŞĀR FI’T-TARĀJIM WA’L-AKHĀBĀR.

A chronicle of Egypt, from A.H. 1101=A.D. 1689 to the end of A.H. 1236=A.D. 1820; complete in four volumes, each being divided into two parts.

By the author of the preceding work.

### Vol. I, Part i.

Beginning:—

\* الحمد لله القديم الاول الذي لا ينزل ملکه ولا ينحول الخ

The author tells us in his preface that he relates most of the events of the later period, viz., A.H. 1191–1236=A.D. 1777–1820, as an eye-witness, while material for the earlier period, viz., A.H. 1101–1190=A.D. 1689–1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources. The work deals with important historical events; and gives obituary notices of eminent and learned men, arranged chronologically.

The present part breaks off at the beginning of the following *Faṣl* (dealing with a period extending from A.H. 1162=A.D. 1749 to the end of A.H. 1173=A.D. 1760):—

فصل عود و انعطاف في ذكر حوادث مصر و ترجم اعيانها و ولاتها  
من ابتداء سنة اثنين و سنتين و مائة و الف الى اواخر سنة ثلاثة  
و سبعين \*

The entire work was printed in four vols., Būlāq, A.H. 1297, and reprinted in the margins of the *Kāmil* of Ibn al-Asir, Cairo, A.H. 1303. A French translation by a group of Egyptian scholars, under the title "Merveilles biographiques et historiques", was published in Cairo, 1888-94.

In most MSS. the work concludes with A.H. 1220=A.D. 1805. See Berlin, Nos. 9487-90; München, No. 400; Paris, Nos. 1861-6; Br. Mus., Nos. 1497-9; Houtsma, No. 187; Rosen Institute, No. 60; Cairo, vol. v, p. 83; and Rāmpūr, p. 641.

Written in Nasīḥ, within double red-ruled borders. Not dated. Apparently a very modern copy.

The correct order of the folios should be thus:—1-61, 70, 62-69, 71-135, 152, 155, 136-151, 153-154, 156-229.

### No. 1077.

foll. 217; lines and size same as above.

The Same.

Vol. I, Part ii.

The second part of the first volume of the same work, treating of the period extending from A.H. 1162=A.D. 1749 to A.H. 1189=A.D. 1775.

Beginning:—

\* *وَالآنِقَ نِينَدَرْ نِيمَ الْعَابِلَةِ الْخَ*

Written in Nasīḥ, within double red-ruled borders. Not dated. Apparently a very modern copy.

### No. 1078.

foll. 178; lines and size same as above.

The Same.

Vol. II, Part i.

The first part of the second volume of the same work, treating of the period extending from A.H. 1190=A.D. 1776 to the earlier dates of Muḥarram, A.H. 1201=A.D. 1786.

Beginning :—

سنة تسعين و مائة و الف - كان سلطان العصر فيها السلطان عبد الحميد  
بن احمد خل العثماني ، والي مصر الوزير محمد باشا عزت الكبير الخ \*

Written in Naskh, within double red-ruled borders.

Not dated. Evidently 19th century.

### No. 1079.

foll. 205; lines and size same as above.

The Same.

Vol. II, Part ii.

The second part of the second volume of the same work, treating of the period extending from the later dates of Muḥarram, A.H. 1201 =A.D. 1786 to the end of A.H. 1212=A.D. 1798.

Beginning :—

و اخلع على ثلاثة اشخاص من امراء حسن بيك الجدارى و قادهم  
مناجق و هم جاهلين و على و عثمان الخ \*

Written in Naskh, within double red-ruled borders.

Dated Thursday, the 15th Ramadān, A.H. 1274=A.D. 1857.

حسين [بن] حسن [بن] ادريس الشافعى الد منهورى الغلوتى : Scribe

### No. 1080.

foll. 227; lines and size same as above.

The Same.

Vol. III, Part i.

The first part of the third volume of the same work, treating of the period extending from the beginning of A.H. 1213=A.D. 1798 to the earlier dates of Du'l-Hijjah, A.H. 1215=A.D. 1800.

Beginning :—

سنة ثلاثة عشر و مائتين و الف وهي اول سفى الملاحم العظيمة  
و العوادث الجسيمة الخ \*

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

## No. 1081.

fol. 235; lines and size same as above.

The Same.

## Vol. III, Part ii.

The second part of the third volume of the same work, treating of the period extending from the later dates of Du'l-Hijjah, A.H. 1215=A.D. 1800 to the end of A.H. 1220=A.D. 1805.

Beginning:—

وَكَانَ مَفْرُهَا لِسْنًا مُشَارِكًا قَدْ حَذَّكَتِهِ الْيَمَامُ وَالْتَّجَارَبُ فَجَعَلَهُ كَفِيلًا  
دَرَزَبَرَةُ الْخَمْسَاءِ \*

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

According to a note at the end, the present volume was collated by Muhammad as-Sabbāq ad-Dimyāti with the aid of some scholars of Jāmi' al-Azhar, in A.H. 1276=A.D. 1859, for a certain 'Abdalhamid Bek. The note runs thus:—

قَابِلَةُ مُحَمَّدِ الصَّبَاغِ الدَّمِيَاطِيِّ مَعَ بَعْضِ أَهْلِ الْعِلْمِ الْمُجَازِيِّينَ بِالْجَامِعِ  
الْأَزْهَرِ لِسَعَادَةِ صَاحِبِ الْأَحْسَانِ عَبْدِ الْحَمِيدِ بِيكِ حَفَظَهُ اللَّهُ تَعَالَى .....  
..... فِي سَنَةِ سَتِ وَسَبْعِينِ وَمَائَتَيِّنِ بَعْدِ الْلَّفْ \* .....

## No. 1082.

fol. 160; lines 25; size same as above.

The Same.

## Vol. IV, Part i.

The first part of the fourth volume of the same work, treating of the period extending from the beginning of A.H. 1221=A.D. 1806 to the earlier dates of Du'l-Hijjah, A.H. 1227=A.D. 1812.

Beginning:—

ثم دخلت سنة احدى وعشرين و مائتين و الف - استهل شهر  
المحرم بيوم الخميس حسليا و يوم السبت هلالا و وافق ذلك انتقال  
الشمس لبرج الحمل فاتجذت السنة القرمزية والشمسية وهو يوم الغورز  
السلطاني الخ \*

Written in Naskh, within double red-ruled borders.

Not dated. Apparently a very modern copy.

No. 1083.

fol. 165 ; lines and size same as above.

The Same.

Vol. IV, Part ii.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228=A.D. 1813 to A.H. 1235=A.D. 1819.

Beginning:—

و الكشميري و الهندي و نحو ذلك فتدرج معهاني قلة المكرك  
و في هذه الآوان يحلون رباط المحزرم ويقتلون الصندوق و ينشئون المتابع  
و يبنكون سترة و يعتصون عددة و يأخذون عشرة الخ \*

In the following subscription, it is stated that the MS., which ends with A.H. 1235=A.D. 1819, is a complete one; and that the author, owing to his blindness, could not continue the work further:—

و ذلك الى هذا النهي ما نقل من خط العلامة الشيخ عبد الرحمن  
بن الشيخ حسن الجبرين مؤرخ هذه المدة وما قبلها لغاية هذا التأريخ  
و هذا آخر الجزء الرابع وبعدة تأخر الشيخ عن الكتابة بسبب انفائه الى  
لن توفى ولم يكتب \*

From the fact that the Būlāq edition concludes with A.H. 1236=A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236=A.D. 1820 being wanting.

Written in Naskh, within double red-ruled borders. The headings are in red. Dated A.H. 1301=A.D. 1883.

## HISTORY OF SYRIA.

No. 1084.

foll. 358; lines 21; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الأنس الجليل بتاريخ القدس والخليل

AL-UNS AL-JALIL BITA'RİKH  
AL-QUDS WA'L-KHALİL.

A history of Jerusalem and Hebron, brought down to the end of A.H. 900=A.D. 1495, together with biographical notices of eminent and learned men who have flourished there.

Author: Qādi Abu'l-Yunus Mujiraddin 'Abdarrahmān bin Muḥammad bin 'Abdarrahmān al-'Umari al-'Ulāimī al-Hanbali قطنی ابن اليمن صحیر الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العليمي الحنبلی. He was born at Jerusalem, as stated in *As-Suhub al-Wābilah*, fol. 64<sup>b</sup>, on the night of Sunday, the 13th of *Du'l-Qa'dah*, A.H. 860=A.D. 1456. He learnt the Qurān by heart at the age of ten years; and studied the various branches of learning under several distinguished scholars of his native city. In A.H. 880=A.D. 1476 he travelled to Cairo, where he read the *Sahīh* of Al-Bukhārī in the presence of the Caliph Al-Mutawakkil, and attended the lectures of several other eminent scholars. In A.H. 889=A.D. 1484 he was appointed Qādi of Ramlah. Two years later, his jurisdiction of the Qādiship was extended to Jerusalem, Hebron and Nābulus. He continued in this post up to the conquest of the country by the Ottomans in A.H. 922=A.D. 1516. The last days of his life he spent in prayer and the composition of books. Besides the present work and those mentioned in Brock., vol. ii, p. 43, he wrote the following works:—

1. *Fatḥ ar-Rahmān*, a commentary on the Qurān in two volumes.
2. *Al-Wajiz*, an abridgment of the preceding work.
3. *Al-Ithāf*, an abridgment of Al-Mardāwi's work, entitled *Al-Insāf*.
4. *Ad-Durr al-Munaddad*, a work containing biographical notices of Hanbali scholars.

Brock., *loc. cit.*, and Rieu, Br. Mus. Suppl., p. 293<sup>b</sup>, following Hāj. Khal., vol. i, p. 453, give the date of the author's death as A.H. 927=A.D. 1521; but Ibn Humaid an-Najdi, in *As-Suhub al-Wābilah*, *loc.*

cit., and Muḥammad Amin al-Kurdī, in the *Tāj aṭ-Ṭabaqāt*, vol. x, fol. 82<sup>a</sup>, say that he died in A.H. 928=A.D. 1522.

Beginning:—

الحمد لله المتنفل على خلقه بفتح باب الرحمة الخ \*

The author tells us, at the end, that he began to compile the present work on the 25th *Du'l-Hijjah*, A.H. 900=A.D. 1495, and completed it within less than four months.

For other copies of the work see Br. Mus., pp. 161, 571; Br. Mus. Suppl., No. 573; Leyden, vol. ii, p. 175; Berlin, No. 9795; Goth., No. 1716; Paris, Nos. 1671-82; Yeni, No. 821; Cairo, vol. v, p. 16; Alger, No. 1611; and Ayā Śūfiyah, No. 2977.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvaise, Paris, 1886.

Written in fair Naskh, with the headings in red. Not dated. Probably 18th century.

The title-page contains several notes by former owners of the MS.

### No. 1085.

fol. 180; lines 27; size 8×6; 6½×4.

The Same.

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words:—

لِن تجديدة لِلبناو القديم لتأسيسه و الله سبحانه اعلم و اما مدحنة  
القدس فكانت ارضاها في ابتداء الزمان صحراء بين اردية و جبال  
ونهي خالية لا ابينة فيها و لا عمران \*

The MS. breaks off in the middle of the biographical account of Qāḍi'l-Qudāt Shamsaddin Abū 'Abdallāh Muḥammad bin Khairaddin Khalil bin 'Isā al-Ḥanafī al-Bābārtī (d. A.H. 828=A.D. 1425). It corresponds with fol. 4<sup>b</sup>-143<sup>b</sup> of the copy noticed above.

Written in Naskh, within double red-ruled borders. The headings are in red. Water-stained and slightly worm-eaten.

Not dated. Probably 17th century.

## No. 1086.

fol. 37; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

(A MS. containing short fragments of two separate works.)

fol. 1<sup>b</sup>-15<sup>a</sup>.

I.

نهاية الارب من ذكر ولاة حلب

NIHÂYAT AL-ARAB MIN DIKR  
WULÂT HALAB.

A unique copy of a short fragment of a history of the rulers and governors of Aleppo, brought down to the time of Al-Hâjj Ibrâhim Pîshâ.

Author: Shamsaddin Muhammed bin Ahmed bin Muhammed al-Hâskafi al-Halabi ash-Shâfi'i, known as Ibn al-Mullâ . . . محمد بن احمد بن محمد الحصافى الشافعى المعروف بابن الملا . He was born in A.H. 967=A.D. 1560, and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing, and composed several works. He died at Aleppo in A.H. 1010=A.D. 1602. See Khulâsat al-Asâr, vol. iii, p. 348; and Tâj at-Tabaqât, vol. xi, fol. 23<sup>a</sup>.

This fragment deals with a period of only eleven years, viz., A.H. 732=A.D. 1332 to A.H. 742=A.D. 1342, and begins with the following *Fâ'il*:-

تصل فى العاشرة السابعة من الخلابة العباسية على ضعفها  
واغتمالها . وفي سنة اثنين وثلاثين وسبعينا جاء سيل الى حمص

fol. 16<sup>b</sup>-37<sup>b</sup>.

II.

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Ali Ibn al-Hujjah al-Hamawi (*d.* A.H. 837=A.D. 1434) to Qâdi Fâkhraddin 'Abdarrahmân bin 'Abdarrazzâq Ibn Makânis (*d.* A.H. 794=A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791=A.D. 1389 by Al-Malik az-Zâhir Barqûq (*d.* H. 784-801=A.D. 1382-1398). The first words are as follows:-

قال اخينا الشيخ ابو يبرين على المعروف بابن حجة الحموي  
فرأة عليه وكتب بها الى القاهري فخر الدين ابن مكانس بالقاهرة وسمها

يأقوت الكلام في ملوك الشام وذلك حين كان الملك الظاهر بررقق يصادر  
دمشق سنة احدى و تسعين و سبعمائة \*

Both fragments are written apparently by the same scribe,  
in Naskh, with the headings in red. Foll. 15<sup>b</sup>-16<sup>a</sup> are blank.

Not dated. Probably 17th century.

## HISTORY OF MECCA.

No. 1087.

fol. 161; lines 25; size 8½×5½; 6½×3½.

تحفة الكرام باخبار البلد الحرام

### TUHFAT AL-KIRĀM BIAKHĀBĀR AL-BALAD AL-HARĀM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shiṣṭ al-Ğarām*, written in imitation of the *Ta'rikh* of Abu'l-Walid al-Azraqī (who died about A.H. 244=A.D. 858).

Author: Taqīi ad-dīn Abu't-Tayyib Muḥammad bin Aḥmad bin 'Alī al-Fāṣī al-Mālikī أبو الطيب محمد بن أحمد بن علي الفاسي المالي. He was born at Mecca on the night of Friday, the 20th Rabi' I, A.H. 775=A.D. 1373. In A.H. 779=A.D. 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fātimah bint Aḥmad bin Qāsim al-Harrāzī (d. A.H. 783=A.D. 1381; see Ad-Durār al-Kāminah, vol. ii, fol. 67<sup>b</sup>). In A.H. 788=A.D. 1386 he returned to Mecca, where he studied under 'Alī bin Aḥmad an-Nuwairī (d. A.H. 799=A.D. 1397; see *ibid.*, fol. 4<sup>b</sup>) and several other distinguished scholars. In A.H. 796=A.D. 1394 he revisited Medina, and attended the lectures of the well-known historian, Tbn Farhūn al-Ya'marī (d. A.H. 799=A.D. 1397; see *ibid.*, vol. i, fol. 13<sup>b</sup>). In A.H. 797=A.D. 1395 he set out on a long journey, and visited numerous towns

of Egypt, Syria, Palestine and Yemen. In A.H. 807=A.D. 1405 he was appointed Qādi of Mecca; and subsequently, in A.H. 814=A.D. 1412, he held the post of Principal of the Madrasah Mālikiyah, in addition to his duties as Qādi. He was a well-skilled scholar, especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock., vol. ii, p. 172, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 186<sup>a</sup>) :—

1. هادى ذوى الافهام الى تأريخ البلد العرام , a compendious work on the history of Mecca.

2. ترويس الصدور باختصار الرعور , an abridgment of the author's own work on the history of Mecca, entitled *Az-Zuhūr al-Muqtatafah*.

3. ذيل میر النبلاء للذهبی , a continuation of Ad-Dahabi's Biographical Dictionary of learned men.

4. ارشاد ذوى الافهام الى تكميل كتاب الاعلام بوفيات الاعلام , a continuation of Ad-Dahabi's other biographical work, entitled *Al-I'lam Biwafayat al-A'lam*. See Hāj. Khal., vol. i, p. 363.

5. تذكرة ذوى النباتات , a collection of prayers.

6. كتاب فى الاحزاب , another work on prayer.

7. ارشاد الناسك الى معرفة المناسب على مذهب الامامين الشافعى و مالك , a treatise on the rites and duties to be performed in the Hajj, according to the Imams Shāfi'i and Mālik.

8. كتاب المقنع من اخبار الملوك و الخلفاء و مكة مكة , a history of the Kings, Caliphs and Governors of Mecca.

9. مطلب اليقظان من حياة الحيوان , an abridgment of Ad-Damiri's *Hayāt al-Hayawān* (Lives of Animals).

In A.H. 830=A.D. 1427 our author retired from the post of Qādi, on account of defective eyesight. He died on the night of Wednesday, the 2nd Shawwāl, A.H. 832=A.D. 1429. See Ma'jam of Ibn Fahd, fol. 185<sup>a</sup>; *Dustūr al-I'lam*, fol. 102<sup>b</sup>; *Al-Qabas al-Hāwi*, vol. ii, fol. 31<sup>b</sup>; Introduction (pp. vi-xiii) to the 2nd volume of Wüstenfeld's *Die Chroniken der Stadt Mekka*, Leipzig, 1859; and Brock., vol. ii, p. 172.

Beginning :—

الحمد لله الذي خص مكة الشريفة بوافر الكرامة ..... اما بعد  
فاني الفت تاربخا يمكنا المشرفه على نمط تاربخها الذي ألفه الامام  
ابوالوليد محمد بن عبد الله بن احمد بن محمد بن الوليد بن عقبه بن  
الزرق ..... الغساني الازقى المكتبي ..... سميت شفاء الغرام باخبار

البلد الحرام ثم اني بعد تسويد غالبة و ترتيب ما يقى منه بدهنه استطلته فاختصرته في نحو نصف حجمه لئلا يحصل للذاظر فيه بسبب طوله ملل و لئلا يكون على المسافر في حمله لقل و سعيته تحفة الكرام باختصار البلد الحرام الخ \*

The author tells us here that after compiling the major portion of his work, *Shi'â' al-Garâm Biakhbâr al-Balad al-Harâm*, he found it to be very lengthy and wearisome for students, and therefore abridged it in the present form, which is about one-half of the original.

The present abridgment, like the original, is divided into forty chapters, as follows:—

- I. Fol. 5<sup>a</sup>. الباب الاول في ذكر مكة المشرفة و حكم بيع دورها و اجارتها \*
- II. Fol. 13<sup>a</sup>. الباب الثاني في اسماء مكة المشرفة
- III. Fol. 14<sup>a</sup>. الباب الثالث في ذكر حرم مكة و سبب تحرمه و تحديده و علاماته و حدوده و ما يتعلق بذلك \*
- IV. Fol. 18<sup>a</sup>. الباب الرابع في ذكر شئ من الاحاديث و الآثار الدالة على حرمة مكة و حرمها و شئ من الاحكام المختصة بذلك و ذكر شئ مما ورد في تعظيم الناس بمكة و حرمها و في تعظيم الذنب في ذلك وفي فضل العرم \*
- V. Fol. 19<sup>a</sup>. الباب الخامس في الاحاديث الدالة على ان مكة المشرفة افضل من غيرها من البلاد و ان الصلاة فيها افضل من غيرها و غير ذلك من فضلها \*
- VI. Fol. 22<sup>a</sup>. الباب السادس في ذكر المجاورة بمكة و الموت فيها و شئ من فضل اهلها و شئ من فضل جدة ساحل مكة و شئ من خبرها و فضل الطائف و شئ من خبرها \*
- VII. Fol. 24<sup>a</sup>. الباب السابع في اخبار عمارۃ القعبة المعظمة
- VIII. Fol. 28<sup>a</sup>. الباب الثامن في صفة الكعبة المعظمة و شاذروانها و حلائقها و معاليقها و كسوتها و طيبتها و اخدامها و اسماها و هدم العجشى لها و وقت فتحها

في الجاهلية والاسلام وبين جهة المسلمين  
الى الكعبة من سائر الآفاق \*

babat-tasayyuf fi bayan mawali al-nabi sallal-lahu alayhi was-salam  
wa-slam fi al-kعبة وبيان قدر صلاته .....  
wad-dardu dhu'l-kعبة sallal-lahu alayhi was-slam al-kعبة  
ba'd mawjūdah [alii] al-madīnah wa awl waqt dakhla  
ba'd al-majra \*

bab-al-ashr fi ḥabab al-kعبة al-mu'ummah wafihā  
ja'ā min al-ākhār al-maw'ūdah b'udm asthabbat dhalik  
w/qiblā yṭabb fihi min al-āmūr al-ktibah al-mu'mma al-nabi  
sallal-lahu alayhi was-slam wafihā wfi ḥukm al-ṣulū  
fihā wādāb dhu'l-habab \*

bab-al-hadīr uṣrah fi diktarshīy min fashā'il al-kعبة  
w/fashā'il riknibahā al-ḥejjah al-aswad w'al-ba'māni \*

bab-al-thānī uṣrah fi fashā'il al-āmāl al-mu'talaqah  
bal-kعبة kālṭawāf bihā w-nazar bihā w-ḥejj  
w-al-umrah w-gibr dhalik \*

bab-al-thalāth uṣrah fi al-āyāt al-mu'talaqah bal-kعبة  
al-mu'ummah \*

bab-al-rābi' uṣrah fi diktarshīy min ḥabab al-ḥejjah  
al-aswad \*

bab-al-khamis uṣrah fi al-maqām w-al-mustaqām  
w-al-ghutām w-ma ja'ā fi astiqābat al-du'ātā fi  
hazāt al-maw'āf w-gibrūhā min al-āmākīn bimka  
al-mashrifa w-harāma \*

bab-al-sādīs uṣrah fi diktarshīy min ḥabab al-maqām  
maqām al-khalīl 'alayhi al-salām \*

bab-al-sābi' uṣrah fi diktarshīy min ḥabab al-ḥejjah  
al-mukrūm ḥejjah as-sam'ibil 'alayhi al-salām w-fihā bayan  
al-maw'āf al-ktibah sallal-lahu alayhi was-slam al-nabi  
'alayhi was-slam ḥabab al-kعبة \*

XVIII. Fol. 53<sup>a</sup>. الباب التاسع عشر في شيء من أخبار تو صعة المسجد الحرام و عماراته و ذرعة \*

XIX. Fol. 56<sup>b</sup>. الباب التاسع عشر في مدد اساطين المسجد الحرام و صفتها و عدد عقوده و شرفاته و قناديله و أبوابه و اسمائها و منابرها و فيما صنع فيه لامصلحته او لتفريح الناس به \*

XX. Fol. 60<sup>b</sup>. الباب العشرون في ذكر شيء من خبر زحوم و سقاية العباس رضي الله عنه \*

XXI. Fol. 64<sup>b</sup>. الباب العادي و العشرون في ذكر الأماكن المباركة التي ينبعى لرباتها الكالية بمكة المشرفة و حرمها \*

XXII. Fol. 71<sup>a</sup>. الباب الثاني و العشرون في ذكر أماكن بحرة المشرفة و حرمها ..... تتعلق بالمناسك \*

XXIII. Fol. 81<sup>b</sup>. الباب الثالث والعشرون فيما يمكأ من المدارس و الربط و السقيايات و البرى المسبلة و الآبار و العيون و المطافر و غير ذلك من العائر وما في حرمها من ذلك \*

XXIV. Fol. 89<sup>a</sup>. الباب الرابع و العشرون في ذكر شيء من خبر بنى المغض ابن جندل ملوك مكة و نسبهم و ذكر شيء من أخبار العمالق ملوك مكة و نسبهم و ذكر ولادة طسم للبيت الحرام \*

XXV. Fol. 90<sup>b</sup>. الباب الخامس والعشرون في ذكر شيء من جوهرم ولاة مكة و نسبهم و ذكر من ملك مكة من جوهرم و مدة علتهم لها و ما وقع في نسبهم من الخلاف و فوائد تتعلق بذلك \*

XXVI. Fol. 95<sup>a</sup>. الباب السادس والعشرون في ذكر شيء من خبر اسماعيل عليه السلام \*

XXVII. Fol. 98<sup>a</sup>. الباب السابع والعشرون في ذكر شيء من خبر هاجر ام اسماعيل و ذكر اولاد اسماعيل و اسمائهم و فوائد تتعلق بهم و ذكر شيء من خبر بنى اسماعيل و ذكر ولادة ثابت بن اسماعيل للبيت الحرام \*

الباب التاسع والعشرون في ذكر ولاية اباد بن نوار .  
**XXVIII.** Fol. 100<sup>b</sup>.

الباب العاشر والعشرون في ذكر من ولی الاجازة  
**XXIX.** Fol. 101<sup>b</sup>. بالناس من عربة ومردقة ومنى من العرب  
 في ولاية جرهم وفي ولاية خزانة وقريش  
 على مكة \*

الباب الثانيون في ذكر من ولی انساء الشهور من العرب بمكة \*  
**XXX.** Fol. 102<sup>b</sup>.

الباب العادي والثلاثون في ذكر شئ من خبر خزانة ولاة مكة في الجاهلية ونبهم \*

**XXXI.** Fol. 105<sup>a</sup>.

الباب الثاني والثلاثون في ذكر شئ من خبر قريش بمكة في الجاهلية وشئ من فضلهم \*

**XXXII.** Fol. 107<sup>b</sup>.

الباب الثالث والثلاثون في ذكر شئ من خبر قصى ابن كلاب وترليتهم لما كان بيده من العجابة والسقاية والرفادة والندوة واللواء  
 وقيادة \*

**XXXIII.** Fol. 110<sup>a</sup>.

الباب الرابع والثلاثون في ذكر شئ من خبر الفجار والاحييش \*

**XXXIV.** Fol. 112<sup>a</sup>.

الباب الخامس والثلاثون لاجتماعهم في حلف الفضول \*

**XXXV.** Fol. 113<sup>b</sup>.

الباب السادس والثلاثون في ذكر شئ من خبر فتح مكة وفوايد تتعلق بذلك \*

**XXXVI.** Fol. 117<sup>a</sup>.

الباب السابع والثلاثون في ذكر ولاية المشرفة في الاسلام \*

**XXXVII.** Fol. 124<sup>b</sup>.

الباب الثامن والثلاثون في ذكر ولاية المشرفة المتعلقة بمكة في الاسلام \*

**XXXVIII.** Fol. 137<sup>a</sup>.

الباب التاسع والثلاثون في ذكر شئ من العوادث من خبر الصواعق بمكة وذكر شئ من اخبار الرخص والقاء والواب بمكة \*

**XXXIX.** Fol. 152<sup>a</sup>.

الباب الأربعين في ذكر الاصنام التي كانت بمكة و حولها وشئ من خبرها وذكر شئ من خبر اسوق مكة في الجاهلية والاسلام وذكر

**XL.** Fol. 156<sup>b</sup>.

شئ مما قبل من الشعر في التشوق إلى  
مكة الشريفة وذكر معالمها المنيرة \*

The work ends with quotations from several poems in praise of Mecca, composed by Muhammād ibn Rūshād al-Bağdādī (d. A.H. 662=A.D. 1264; see *Mir'āt al-Janā'ū*, fol. 419<sup>a</sup>), Badraddin ibn Jamā'ah (d. A.H. 733=A.D. 1333; see *Ad-Durar al-Kāminah*, vol. ii, fol. 89<sup>b</sup>), Ibrāhīm bin 'Abdallāh al-Qirātī (d. A.H. 781=A.D. 1379; see *ibid.*, vol. i, fol. 8<sup>a</sup>) and others.

The work was completed, as stated by the author in the colophon, in the last week of Muḥarram, A.H. 817=A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Hāj. Khal., vol. ii, p. 237.

Extracts from *Shifā' al-Garām*, of which the present work is an abridgment, have been published by F. Wüstenfeld, in his *Auszüge aus den Geschichtsbüchern der Stadt Mekka von Muhammed el-Fákihi, Muhammed el-Fási und Muhammed ibn Dhuhaira*, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumādā I, A.H. 1100=A.D. 1689.

Seals of Masibaddawlah Ḥakim 'Ali Ḥasan Khān Bahādur, dated A.H. 1264=A.D. 1848 and of Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1860, are found at the beginning and end of the copy.

No. 1088.

fol. 214; lines 21; size 8×6; 5½×3½.

الاعلام باعلام بيت الله العرام

## AL-I'LĀM BIA'LĀM BAITALLĀH AL-HARĀM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddin Muhammād bin Ahmad bin Muhammād bin Qādi Khān Maḥmūd an-Nahrawālī al-Makki al-Hanafī قطب الدين محمد بن احمد بن محمد بن قادر خان نحراوالي المكي العنفي

Beginning:—

الحمد لله الذي جعل المسجد الحرام امنا و مذلة للناس .....  
وبعد فلما وقى الله تعالى بخدمة العلم الشريف و جعلني من جيران  
بيته المعظم المنير تشوقت نفسي الى الاطلاع على علم الآثار و تشوقت

ابي فن التأريخ و علم الاخبار ..... قردنَا افانة من بعدهما بعض ما رأينا  
، شهدنا ، اعلمهم بعض ما شاهدنا ، عهدنا الخ \*

The author, who belonged to a learned family of Gujarat (India), was born at Nahrawâlîh. He settled permanently at Mecca, where he held the post of *Muftî*, and died in A.H. 990=A.D. 1582. See *An-Nûr as-Sâfir*, fol. 194<sup>b</sup>; *Brook.*, vol. ii, p. 381; and *Iktifâ' al-Qunû'*, p. 83.

The preface includes a dedication to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595), in whose time the repairing of the holy mosque of Mecca was completed.

The work was completed, as stated by the author at the end, on the 7th Rabi' I, A.H. 985=A.D. 1577.

The work has been printed in Cairo, A.H. 1303.

For other copies see Berlin, Nos. 6065, 6066; Goth., Nos. 1708, 1709; Leyden, Nos. 798-801; Paris, Nos. 1037-1042; Br. Mus., Nos. 326, 327; Alger, No. 1610; Kôpr., No. 205; Yeni, Nos. 917, 818; Nûr 'Uşmâniyah, No. 3047; and Âsâfiyah, p. 178. See also Hâj. Khal., vol. i, p. 362.

Written in fair *Naskh*, with the headings in red. Dated the 5th Rabi' I, A.H. 1018=A.D. 1610.

A seal and signature of a certain Muhammad al-'Attâr is found on the title-page.

### No. 1089.

fol. 95: lines 15; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 4\frac{1}{4}$ .

اعلام العلماء الاعلام ببناء المسجد الحرام

### I'LÂM AL-ULAMÂ' AL-A'LÂM BIBINÂ' AL-MASJID AL-HARÂM.

An abridgment of the preceding work, by Bahâ'addin 'Abdal-karim bin Muhibbaddin bin Abî 'Isâ 'Alâ'addin al-Qutbî al-Hanafi al-Makkî عبد الكويم بن محب الدين بن ابي عيسى علاء الدين القطبى المكى.

The present copy is slightly defective at the beginning. Only one folio from the preface seems to be wanting. It opens abruptly thus:-

الذى عمنا بوانق جوده و نعمه و خصنا بجوار بيته الحرام و سكنى  
..... مامنه و حرمه ..... أما بعد فقد أمرنى من تجب اطاعته .....

باختصار اعلام اعلام الاعلام باخبار المسجد العرام تأليف عمى واستاذى وشيخى د والدى واعتمادى من ثبتت فى حياض درسه  
دقائق النعمان وثبتت فى رياض غرسة شقائق النعمان مفتى بلد الله  
الامين مولانى وسيدى قطب الدين نور الله تعالى ضريحه الخ \*

The author, who here calls himself a nephew of the author of the preceding work, was born at Ahmadâbâd (Gujarât) on Monday, the 19th Shawwâl, A.H. 961=A.D. 1554; came with his father to Mecca, where he was educated under his uncle, Quṭbaddin an-Nahrawâli (*d.* A.H. 990=A.D. 1582), and Ibn Hajar al-Haiṣâmi (*d.* A.H. 973=A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyah, founded by Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595). In A.H. 982=A.D. 1575 he was appointed *Muftî* of Mecca; and subsequently, about A.H. 990=A.D. 1582, he was made *Imâm* of Haram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' as-Sâhih* of *Imâm al-Bukhâri*, entitled *النور الجارى على معجم البخاري*. Our author died at Mecca on Tuesday, the 15th Du'l-Hijjah, A.H. 1014=A.D. 1605. See *Khulâsat al-Âsâr*, vol. iii, p. 8; and *Tâj at-Tabaqât*, vol. xi, fol. 29<sup>b</sup>.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâtimah*, as follows:—

I. Fol. 2 <sup>b</sup> .	باب الأول في ذكر مواقع مكة المشرفة
II. Fol. 5 <sup>a</sup> .	باب الثاني في بناء الكعبة المشرفة
III. Fol. 28 <sup>b</sup> .	باب الثالث فيما كان عليه وضع المسجد العرام أيام الجاهلية وصدر الإسلام وما أحدث فيه من الريادة والتوصیع *
IV. Fol. 33 <sup>b</sup> .	باب الرابع في ذكر ما زاد العباسيون في المسجد العرام
V. Fol. 49 <sup>b</sup> .	باب الخامس في ذكر الرياديَّن اللذين زيدتا في المسجد العرام بعد تربيعة أمرية المهدى بن منصور العباسي *
VI. Fol. 59 <sup>a</sup> .	باب السادس فيما وقع من ترميم المسجد العرام في دولة الشراكتة *

باب السابع فيما لسلطان آل عثمان من الخبرات  
والاحسان \*

باب الثامن فيما للمرحوم المقدس السلطان سليمان خان

باب التاسع فيما للمرحوم المقدس السلطان سليم خان

باب العاشر في ذكر شدة في احسان ..... مولانا السلطان  
صواه خان \*

Fol. 83<sup>a</sup>. خاتمة في ذكر المواقع المباركة والاماكن المأثورة بعكة المباركة

The work was completed, as stated by the author at the end, on Sunday, the 19th Sha'bān, A.H. 1000=A.D. 1592.

No other copy of the work is known.

Written in elegant Naskh, with the headings in red, within gold and coloured ruled borders. Slightly worm-eaten. Not dated; probably 18th century.

## HISTORY OF MEDINA.

No. 1090.

fol. 113; lines 15; size  $7\frac{1}{2} \times 6$ ;  $6 \times 4$ .

تحقيق النصرة بتلخيص معالم دار الهجرة

**TAHQIQ AN-NUSRAH BI-TALKHIS  
MA'ALIM DÂR AL-HIJRAH.**

A historical account of Medina and of its holy places, by Zainaddin Abū Bakr bin al-Ḥusain bin 'Umar bin Muḥammad bin Yūnus al-Qurashī al-Uṣmānī al-Marrāqī ash-Shāfi'i زين الدين ابو بكر بن الحسين بن عمر بن محمد بن عيسى القرشي العماني المراكبي الشافعي بن محمد بن يحيى القرشي العثماني المعراجي الشاعري. He was born in Cairo, A.H. 727=A.D. 1327, studied under numerous distinguished scholars, and attained a profound knowledge in various branches of Arabic literature, especially in Ḥadīṣ and Shāfi'i jurisprudence. Besides the present work, he wrote an abridgment of *Az-Zahr al-Bāsim fi Sirat Abī'l-Qāsim* (a work on the life of the Prophet, by Abū 'Abdallāh Muğalṭā'i bin Qilij al-Ḥikri, d. A.H. 762=A.D. 1361; see Hāj. Khal., vol. iii, p. 545), entitled روايَة الرَّمْوَد; a complement to the commentary on Al-Baīḍāwī's

*Minhâj al-Wuṣūl*, by Jamâladdin al-Isnawi (*d. A.H. 772=A.D. 1370*), entitled الرافِي بِتَكْمِيلَةِ الْكَلْمَى ; an abridgment of 'Abdalqaffâr bin Muhammad al-Mîṣri's *Al-Hîrz Al-Mu'add*, entitled منانع العزز المعد ; and a commentary on Al-Bârîzî's *Az-Zubâd*, entitled العَدُّ فِي شِرْحِ الْزَّوْدِ. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque ; and subsequently held the posts of Qâdi and Khatîb of *Haram*. He died at Medina on Thursday, the 29th *Du'l-Hijjah*, A.H. 816=A.D. 1414. For his life see Mu'jam of Ibn Fahd, fol. 61<sup>a</sup> ; and Brock., vol. ii, p. 172.

Beginning :—

قال الشیخ الامام العالم المحقق زین الدین مفتی المسلمين ابویکر  
بن الحسین المراغی العثماني الشافعی المدرس بالحرم النبوی .....  
..... الحمد لله الذي جعل المدينة الشريفة دار هجرة رسوله  
واظهر بها بدر الملة الصنفية الخ \*

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Durrat aṣ-Šeminah fi Akhbâr al-Madinah* of Muhibbaddin Ibn Najjar al-Bağdadi (*d. A.H. 643=A.D. 1245*) ; but its continuation written by Jamâladdin Muhammad bin Ahmad al-Maṭârî (*d. A.H. 741=A.D. 1340*), being in some points defective, moved him to combine both works into one, leaving out the *Isnâd*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A.H. 706=A.D. 1365.

The work is divided into a *Mugaddimah*, four *Bâb* and a *Khâdimah*, each of which is subdivided into several *Fâṣl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. i, Nos. 769, 852, vol. ii, p. 595 ; Lee, No. 112 ; Pertsch, No. 1713 ; Cairo, vol. v, p. 32 ; and Åsâfiyah, p. 194. See also Hâj. Khal., vol. ii, p. 246.

Written in *Naskhâ*, with the headings in red.

Dated Sunday, the 17th *Du'l-Qa'dah*, A.H. 1238=A.D. 1823.

Fols. 100<sup>a</sup>-113<sup>b</sup> contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

## No. 1091.

foll. 435; lines 25; size  $12\frac{1}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

وفاء الوفاء باخبار دار المخطفى .

WAFA' AL-WAFĀ' BIAKHBAR DĀR  
AL-MUŞTAFĀ.

A history of Medina, being an abridgment of the author's larger work, entitled افتقاء الوفاء باخبار دار المخطفى .

Author: Nûriddin Abu'l-Hasan 'Ali bin 'Abdallâh bin Ahmad al-Hasani as-Samhûdi ash-Shâfi'i ahmad al-husni al-samhudi الشافعى نور الدين ابو الحسن علي بن عبد الله بن احمد الحسني السمهودي الشافعى. He was born at Samhûd (a village in upper Egypt) in the month of Safar, A.H. 844=A.D. 1440. After receiving his early education from his father and other scholars of his native place, he travelled to Cairo in A.H. 853=A.D. 1449, and attended the lectures of Muhammâd bin 'Abdalmun'im al-Jawjari (*d.* A.H. 889=A.D. 1484; see Al-Qabas al-Hâwi, vol. ii, fol. 80<sup>a</sup>), Ya'qûb bin Sa'dâddin al-Munâwî (*d.* A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 300<sup>a</sup>), Sa'd bin Muhammâd ad-Dairi (*d.* A.H. 867=A.D. 1462; see *ibid.*, fol. 90<sup>a</sup>), and several other eminent scholars. In A.H. 873=A.D. 1468 he proceeded on a pilgrimage to Haramain, and took up his abode in Medina, where he held the post of *Musti*. He had collected a large number of valuable books, which were accidentally burnt while he was staying at Mecca in A.H. 886=A.D. 1481. After this accident he made a journey to Cairo, where he appeared in the Court of Sultân Qâ'itbâ'i (A.H. 873-901=A.D. 1468-1495), who, at our author's request, founded a Library at Medina, and gave him the post of Librarian. He wrote a large number of works, and died at Medina on Thursday, the 18th *Du'l-Qa'dah*, A.H. 911=A.D. 1505. For his life and works see An-Nûr as-Sâfir, fol. 28<sup>a</sup>; Al-Qabas al-Hâwi, vol. i, fol. 143<sup>b</sup>; Dustâr al-I'lâm, fol. 64<sup>b</sup>; and Brock., vol. ii, p. 173.

Beginning:—

اما بعد حمد الله على آللله ..... فقد سألفى من طاعته فلم يمخض عنه غرم ان اختصر تاليفى المسمى بافتقاء الوفاء باخبار دار المخطفى على الله عليه وسلم و زاده فضلا و شرفًا لديه اختصارا مع توسط غير مفطر و لا مفترط هذا مع كونه بعد ام يقدر اتمامه ولم ينكمش اقسامه بسلوكى فيه طريقة الاستيعاب ..... فاجبته الى سواله لما رأيت من شفقة بذلك الخ \*

The author tells us at the end that he completed the work at Medina on the 24th of Jumādā II, A.H. 886=A.D. 1481; but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramadān, A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483.

The work is divided into eight chapters, each being subdivided into several *Faṣl*. The chapters are as follows:—

I. The various names of Medina, fol. 3<sup>b</sup>.

II. Its excellence; limits of the *Haram*, etc., in 16 *Faṣl*, fol. 9<sup>b</sup>.

III. Its pre-Islamic history; the Prophet's arrival at Medina, and prominent events connected with his life, etc., in 12 *Faṣl*, fol. 48<sup>b</sup>.

IV. History of the Prophet's mosque; its surrounding houses and pavements; the market of Medina; houses of the *Muhājirin* (emigrants); fortification of the town, etc., in 36 *Faṣl*, fol. 101<sup>a</sup>.

V. History of the Mosques in the neighbourhood of Medina; its cemetery; sanctity of the mount Uhud; its martyrs, in 7 *Faṣl*, fol. 238<sup>b</sup>.

VI. The wells of Medina; the Prophet's landed properties; the mosques on the way between Mecca and Medina, etc., in 5 *Faṣl*, fol. 290<sup>a</sup>.

VII. Valleys in the neighbourhood of Medina; its meadows; fertile places; mountains; rivers; an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Faṣl*, fol. 319<sup>a</sup>.

VIII. Rites to be observed in visiting the tomb of the Prophet, etc., in 4 *Faṣl*, fol. 407<sup>b</sup>.

The work has been printed in two volumes in Egypt, A.H. 1327.

For other copies of the work see München, No. 381; Escur., No. 1702; Leyden, No. 804; Br. Mus., No. 828; Bodl., vol. i, No. 731; Rāmpūr, p. 650. See also Ḥāj. Khal., vol. vi, p. 450.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red. Double red and blue ruled borders throughout

Dated A.H. 1015=A.D. 1606.

No. 1092.

foll. 180; lines 21; size 8×5½; 6×4½.

خلامدة الوفاء

KHULĀSAT AL-WAFĀ'.

The well-known history of Medina, abridged by As-Samhūdī from the preceding work.

Beginning:—

الحمد لله الذي شرف طابه و شوق القلوب لسماع اخبارها المستطرية  
و اختارها لمحببها الذي لجتباه و عظم جنابه على الله عليه وسلم وعلى  
جميع آل و الصحابة وبعد فقد شغفت باخبار الحبيبۃ المحببۃ و نشر  
فضائلها و معالمها في ذری المحببۃ الخ \*

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina, entitled *Al-Wafā'*, but subsequently abridged it under the title *Wafā' al-Wafā'* (the preceding work). He again abridged this latter work under the title *Khulāsat al-Wafā'*.

The present abridgment, like the original, is divided into eight chapters, each being subdivided into several sections. The contents are described in Berlin, No. 9759.

For other copies see Berlin, Nos. 9759–61; München, No. 382; Wien, No. 892; Paris, Nos. 1634–6; Br. Mus., No. 329; Br. Mus. Suppl., No. 1284; Rāġib Pāshā, No. 974; Yeni, No. 848; Kōpr., No. 1077; Cairo, vol. v, p. 50; Ḥamidiyah, No. 341; and Rāmpur, p. 635. See also Ḥāj. Khal., vol. vi, p. 450; Iktifā' al-Qunū', p. 83; and Brock., vol. ii, p. 174.

The work has been printed in Būlāq, A.H. 1285.

Written in minute Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated the 27th Jumādā II, A.H. 1076=A.D. 1665.

عبد الله بن عبد الله النجاشي الأفوري العنفي  
Scribe:

No. 1093.

fol. 171; lines 21-25; size 11 x 6; 81 x 31.

\* The Same.

Another copy of the same work, beginning as the above.  
Slightly incomplete at the end.

Written in fair Nasta'liq. Not dated; apparently 18th century.  
Foll. 146-151 are upside down.

No. 1094.

fol. 401; lines 15; size 12×8; 8½×4.

### The Same.

A very modern copy of the same work, beginning as the above.  
Written in fair Naskh, with the headings in red. Dated A.H.  
1313=A.D. 1895

The MS. was presented to the Library by Sayyid Khutshid Nawwâb of Patna.

## HISTORY OF YEMEN.

No. 1005.

fol. 170 : lines 19 : size 14 x 8 : 19 x 6.

كتاب التبيّحان

## KITÂB AT-TÎJÂN.

A history of the Himyarite Kings of Yemen, with references to the legends of early prophets from Adam to Noah.

Author: Abū Muhammād 'Abdalmalik bin Hishām bin Ayyub  
ابو محمد عبد الملك بن هشام بن ابوب  
al-Himyari al-Ma'afiri al-Basri  
الهميري المعافري البصري

## Beginning:-

حدثنا أبو محمد عبد الملك بن هشام عن أسد بن موسى عن أبي  
أدریس بن سقان عن جدة لامد وهب بن منبه انه قرأ ملة وسبعين كتابا  
صما انزل الله تعالى على جميع النبئين ثم \*

The author, who belonged to the tribe of Banū Ma'āfir of Yemen, and whose ancestors were natives of Basrah, was born in Egypt, where he settled permanently, and made himself known for his great knowledge in grammar, tribal genealogy, and history. He is the author of the well-known *Sirat ar-Rasūl*, or history of the Prophet, which was edited and published by F. Wüstenfeld, Göttingen, 1858-60. He died in Egypt on the 13th Rabi' II, A.H. 218=A.D. 833. For further particulars of his life and works see *Mir'at al-Janān*, fol. 142<sup>a</sup>; *Bugyat al-Wu'āt*, fol. 250<sup>b</sup>; *Ibn Khallikān* (De Slane's translation), vol. ii, p. 128; *Dustūr al-I'lām*, fol. 151<sup>a</sup>; *Tāj at-Tabaqāt*, vol. iii, part i, fol. 102<sup>b</sup>; *Iktifā' al-Qunū'*, p. 64; and Brock, vol. i, p. 135.

For the contents of the work see Br. Mus. Suppl., No. 578. For other copies see Berlin, No. 9735; and *Āṣafiyah*, p. 196. See also *Hāj. Khal.*, vol. ii, p. 485.

The copy was transcribed, as stated in a note at the end, for Nawwāb Sayyid 'Alī Bilgārāmī of Ḥaidarābād.

Written in fair large *Naskh*, with occasional notes and emendations in the margins.

Dated A.H. 1328=A.D. 1910.

ابو جلال عبد الله بن مسعود المداني السليماني  
Scribe :

No. 1096.

fol. 48; lines 25; size 9½ x 6½; 7 x 4.

القصيدة الحميرية

## AL-QAṢĪDAT AL-HIMYARIYAH.

A *Qaṣidah*, in glorification of the Himyarite Kings of Yemen, by *Nashwān al-Himyari*, with an anonymous historical commentary.

The author, whose full name is *Abū Sa'id Nashwān bin Sa'id bin Nashwān al-Yamāni al-Himyari*, was born in A.H. 483=A.D. 1090. He traces his descent from the Himyarite Kings of Yemen, whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age, a distinguished poet and the author of the *Shams al-'Ulūm*, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled *Diyā' al-'Ulūm*. Our author made himself master of several fortresses in the highlands of Yemen, and was regarded as

the king of that part of the country. He died on Friday, the 24th Du'l-Hijjah, A.H. 573=A.D. 1178. See Yāqūt, vol. vii, p. 206; Buŷyat al-Wu'ât, fol. 323<sup>b</sup>; Tâj at-Tabaqât, vol. vi, part ii, fol. 142<sup>b</sup>; D. H. Müller, Sûgarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, p. 171; and Brock., vol. i, p. 300.

The *Qasîdah* begins thus:—

المرجد و هو غير مزاج  
و اعمل لنفسك صالحًا يا صاح

After the first eleven verses, the commentary begins as follows:—

هود عليه السلام بن عابر بن شالخ بن ارفخشند بن سام بن نوح بن لامك [sic] بن متوك بن اخنرخ و هو ادريس عليه السلام .....  
..... و اتفق علماء كثير من علماء السير ان اول مرسى بعثة الله عز و جل بعد  
نوح بشيرا و نذيرا و اميما على الارض هود عليه السلام و هو ابو العرب الخ \*

The work ends with the last eleven verses of the *Qasîdah*. The concluding lines, written in red, run thus:—

فاصبح و عدو اعطاف و خد  
و اعمل لنفسك صالحًا يا صاح

The *Qasîdah* was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehore, 1879.

For other copies of the *Qasîdah* see Br. Mus., p. 486; Br. Mus. Suppl., Nos. 584, 585, 1061, 1236; Berlin, Nos. 9730-8; Leyden, No. 670; Houtsma-Brill, No. 26; and Cairo, vol. iv, p. 311.

Written in cursive Naskh, with the headings in red. Dated the 6th Muâharram, A.H. 1032=A.D. 1622.

Three fly-leaves at the end contain the following five poems:—

I. A poem by 'Abdassalâm bin 'Âbdalmalik an-Nazili, addressed to 'Ali bin Muhammed Ibn Muṭair (*d. A.H. 1041=A.D. 1632*; see *Khulâsat al-Asar*, vol. iii, p. 189) and to his son, Ahmad Ibn Muṭair (*d. A.H. 1075=A.D. 1665*; see *ibid.*, vol. i, p. 252), asking if the smoking of tobacco is lawful in Islâm.

Beginning :—

اقول بعد حمد الله ذي المدى  
شكرا له ابدا في السر والعلن

II. The answer of 'Ali bin Muḥammad Ibn Muṭair to the question put to him in the above poem ; composed in the same metre and with the same rhymes as the above.

Beginning :—

الحمد لله يا علامة الزمان  
و ترجمان معاني الذكر وال السنن

III. The answer of Aḥmad Ibn Muṭair to the same question ; composed also in the same metre and with the same rhymes.

Beginning :—

نعم جوابك يا ذا الفهم و القطن  
و من به يقتدا في البدو [و] القطن

IV. Another poem by the author of the first poem, addressed to 'Ali bin Muḥammad Ibn Muṭair, acknowledging his reply to the first poem and asking him other legal questions.

Beginning :—

شفيت مدرى بما اردت من حكم  
يا ابن الكرام و يا روحى و يا رحى

V. The answer of 'Ali bin Muḥammad Ibn Muṭair to the questions put to him in the preceding poem ; composed in the same metre and with the same rhymes.

Beginning :—

عليك مني سلام الله ذي الكرم  
عبد السلام و رحمى الله لم ترم

The last poem is dated the 5th Ṣafar, A.H. 1018=A.D. 1609.

No. 1097.

fol. 177; lines 27; size 11×7; 9×6.

الكافية واللام \*

## AL-KIFÂYAH WA'L-I'LÂM.

The fourth and fifth *Bâb* of a rare work on the history of Yemen, from the beginning of Islam to A.H. 803=A.D. 1400, arranged according to kings or dynasties.

Author: Shamsaddin Abu'l-Hasan 'Ali bin al-Hasan bin al-Wâhhâs al-Khazraji az-Zabidi شمس الدين ابو الحسن علي بن الحسن بن الوهاب الخراجي الزبيدي. He was a native of Zabid. The author of Al-Qabas al-Hâwi, vol. i, fol. 140<sup>b</sup>, describes him, on the authority of 'Izzaddin Ibn Fahd (*d.* A.H. 921=A.D. 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Hâj. Khal., vol. ii, p. 159, he wrote three historical works on Yemen, viz., (1) a comprehensive chronicle, being a history of the Rasûlîds; (2) a biographical dictionary of the eminent and learned men of Yemen; and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A.H. 812=A.D. 1409. See Al-Qabas al-Hâwi, vol. i, fol. 140<sup>b</sup>; Dustûr al-I'lâm, fol. 42<sup>a</sup>; and Brock., vol. ii, p. 184.

On fol. 1<sup>a</sup>, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqûd al-Lu'lî'iyah fi Akhâbdar ad-Dawlat ar-Rasûliyah* (which work has been published in two vols. in the Gibb Memorial Series, 1913-1918). It is identical with the corresponding portions of the copy of *Al-Kifâyah Wa'l-I'lâm fi man Waliya'l-Yaman min al-Islâm*, noticed in Leyden, No. 805.

Beginning:—

البب الرابع في ذكر اليمن ومن ملك صنعاء و عدن وما يتعلّق بذلك . قال علي بن الحسن الخراجي قائله الله بالقبول اليمن قطر مبارك عظيم الفضل ظاهر البركة وردت في تضليله اخباره ، آثر الم \*

The entire work is divided into five *Bâb*.

This MS. contains the last two *Bâb*, each being subdivided into several *Fasl*.

Contents:—

*Bâb IV.* History of Yemen, in ten *Fasl*, as follows:—I. The excellence and glories of Yemen, fol. 1<sup>a</sup>.

- II. The spread of Islam in Yemen, and its Governors in the Prophet's time, fol. 4<sup>a</sup>.
- III. The Governors of Yemen in the time of the four early Caliphs, fol. 7<sup>b</sup>.
- IV. The Governors of Yemen in the time of the Umayyads fol. 9<sup>a</sup>.
- V. The Governors of Yemen in the time of the 'Abbásids, fol. 10<sup>b</sup>.
- VI. The rise of the Qarámijah (an offshoot of the Shi'ah sect) in Yemen, fol. 15<sup>b</sup>.
- VII. The Amirs of San'a, fol. 19<sup>b</sup>.
- VIII. The Sulaihids, fol. 24<sup>a</sup>.
- IX. The rulers of San'a after the Sulaihids, fol. 30<sup>b</sup>.
- X. The Zura'ids, fol. 35<sup>a</sup>.

*Báb V.* History of Zabid and of its rulers, in 12 *Fasl*, as follows:—

- I. The foundation of the town of Zabid; and a history of the Ziyádids dynasty, fol. 39<sup>b</sup>.
- II. The Abyssinian Kings of Yemen, fol. 42<sup>b</sup>.
- III. The Najáhids of Zabid, fol. 46<sup>b</sup>.
- IV. The Mahdids or Banu'l-Mahdi, fol. 51<sup>b</sup>.
- V. The Ayyúbids of Yemen, fol. 58<sup>a</sup>.
- VI. The foundation of the Rasúlid dynasty, fol. 72<sup>b</sup>.
- VII. Al-Malik al-Mużaffar Yúsuf, fol. 79<sup>b</sup>.
- VIII. Al-Malik al-Ashraf 'Umar, fol. 99<sup>a</sup>.
- IX. Al-Malik al-Mu'ayyad Dá'ud, fol. 100<sup>b</sup>.
- X. Al-Malik al-Mujáhid 'Alí, fol. 119<sup>b</sup>.
- XI. Al-Malik al-Afdal 'Abbás, fol. 143<sup>a</sup>.
- XII. Al-Malik al-Ashraf Ismá'il, fol. 150<sup>b</sup>.

The work ends with an elegy on Al-Malik al-Ashraf Ismá'il, who died on the night of Saturday, the 18th Rabi' I, A.H. 803=A.D. 1400.

The elegy begins thus:—

هُوَ الدَّهْرُ كُوتُ بِالْعَالَىٰ كَنَانَةٌ

وَغَضَتْ بِأَنْيَابِ حَدَادٍ نَوَابَةٌ

Written in fair Naskh, with the headings in red. Fol. 2 should follow fol. 7. Fols. 1 and 149-151 are inserted by a later hand. Fols. 11<sup>a</sup>, 14<sup>b</sup>, 19<sup>b</sup>, 20<sup>b</sup>, 22<sup>a</sup>, 23<sup>b</sup>, 64<sup>a</sup>, 87<sup>a</sup>, 130<sup>a</sup>, 138<sup>b</sup>, and 139<sup>a</sup> contain short lacunae.

Dated Monday, the 27th Muḥarram, A.H. 948=A.D. 1541.

## No. 1098.

fol. 95; lines 13; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

عقد الالٰل

## 'IQD AL-LA'AL.

A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A.H. 1016=A.D. 1607 to A.H. 1018=A.D. 1609.

The full title of the work, as given in the preface, is as follows:—

عقد الالٰل بتحقيق ما سُنح في أيام ولية جعفر باشا من تصريف  
الحوال \*

عبد الله بن صالح بن داعر بن صالح بن داعر

He was a favourite and panegyrist of Ja'far Pâshâ, who superseded Sinân Pâshâ (d. A.H. 1016=A.D. 1607; see the present work, fol. 16<sup>a</sup>) in the government of Yemen, A.H. 1016=A.D. 1607. Our author is incidentally referred to in the 'Aqîlat ad-Daman, fol. 127<sup>a</sup> (No. 1099 below), where he is described as an eminent scholar and jurist of his time. The exact date of his death and particulars of his life cannot be traced.

Beginning:—

الحمد لله الذي اكرمني بحب آل عثمان الكرام الذين جعلهم الله  
سلطانين البرية وخلفاء الإسلام الخ \*

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja'far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja'far Pâshâ. It was that work which moved him to write his.

Ja'far Pâshâ ruled in Yemen about ten years, viz., A.H. 1016-1025=A.D. 1607-1616; but the present work deals only with the first three years of his rule. The work is divided into fourteen *Fâ'il*, as follows:—

- I. The excellence and virtues of Ja'far Pâshâ, fol. 3<sup>b</sup>.
- II. His appointment as Governor of Yemen, and his departure from Constantinople, fol. 4<sup>b</sup>.
- III. Arrival of Sinân Pâshâ from Sânâ at Ta'izz to meet Ja'far Pâshâ, and then the former's departure for the port of Mukhâ, fol. 13<sup>b</sup>.

IV. Arrival of Ja'far Pâshâ from Ta'izz at San'â, fol. 17<sup>a</sup>.

V. Ja'far Pâshâ's good policy and his peace treaty with Imâm Qâsim al-Mansûr-billâh, fol. 23<sup>b</sup>.

VI. The march of the royal army against the rebellious chief, Amir 'Abdarrahîm, fol. 36<sup>b</sup>.

VII. The defeat of 'Abdarrahîm in the valley of Maswar and his pursuit by the royal troops, fol. 40<sup>b</sup>.

VIII. Miscellaneous reforms introduced by Ja'far Pâshâ in the government of Yemen, such as the dismissal and execution of several incompetent and oppressive officers, appointed in the time of Sinân Pâshâ, etc., fol. 46<sup>b</sup>.

IX. Further pursuit of 'Abdarrahîm by the royal army in the district of Hajjah, fol. 52<sup>b</sup>.

X. The resistance and stubborn attitude of 'Abdarrahîm, fol. 60<sup>a</sup>.

XI. The march of the royal army in the district of Ash-Sharaf to clear it of the rebels and to restore peace to the public thoroughfares, fol. 70<sup>a</sup>.

XII. The siege of the fort Mabyan, its conquest by the royal army, and the flight of 'Abdarrahîm disguised, fol. 73<sup>a</sup>.

XIII. The conquest of the fort Kuhlân ash-Sharaf, and the surrender of 'Abdarrahîm, who was taken as a prisoner to the court of Ja'far Pâshâ in San'â, fol. 80<sup>a</sup>.

XIV. The conquest of the districts of Ar-Rimah, Al-Iṣâbiyah and Al-Bur'iayah, fol. 86<sup>b</sup>.

The work ends with a eulogium of Ja'far Pâshâ, whose just and wise rule restored peace and prosperity to Yemen, and who is said to have been a great patron of holy and learned men.

The following colophon suggests that the present copy is the author's autograph:—

كان الفراغ من تحريره في اليوم التاسع عشر من شهر ذي القعده  
الحرام من سنة ألف وثمانين عشرة بخط مولفه خادم الحضرة الجعفرية  
عبد الله بن صالح بن داعر \*

Written in good Naskh, within gold and coloured ruled borders  
The headings are in red.

Dated the 19th Dû'l-Qa'dah, A.H. 1018=A.D. 1609.

The title-page contains signed notes by several former owners of the MS.

No. 1099.

foll. 138; lines 38; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6$ .

حقیله الدمن المختصر من انباء الزمان في اخبار اليمن

**'AQILAT AD-DAMAN AL-MUKHTAŞAR  
MIN ANBÀ' AZ-ZAMAN FI  
AKHBÀR AL-YAMAN.**

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A.H. 1045=A.D. 1636.

Author: Yahyà bin al-Husain bin al-Mu'ayyad-billâh Muhammâd bin al-Qâsim bin Muhammâd bin 'Alî as-San'âni يحيى بن العصين بن علي الصناعي

المؤيد بالله محمد بن القاسم بن محمد بن علي الصناعي \*

Beginning:—

الحمد لله العزيز القهير العادل الى الاعتدار والتغافر في احوال من  
مضى من الامم الكبار في سالف الاعصار ..... و بعد فان  
علم التأريخ لما كان من العلوم المفيدة المشتملة على كثير من العبر العديدة  
و قد قص الله تعالى في كتابه الكريم من اخبار من سلف في الزمن  
القديم و رأيت اخبار قطر اليمن لم تجمع في تأريخ من تواريخ الزمن  
استخرت الله و جمعت التواريخ النهامية و العجاشية و غيرها من سائر كتب  
التأريخ المشتملة على ذكر ما جرى في الجزيرة اليمنية و لخصت منها  
الغرض المقصود و قيدت الغافر و الشroud و قد اشير الى طرف من سائر  
ما جرى في غيرها من سائر القطر لتعلق اخبارها بهذه الديار و ذلك مثل  
ذكر ما جرى في ايام الدولة الامورية و العباسية و سائر الدول المتغلبة على  
الديار اليمنية لاتصال الخبر بالخبر الخ \*

The author, a distinguished scholar, especially versed in Zaidi Hâdiq, the grandson of Imâm al-Mu'ayyad-billâh (A.H. 1029-1054=A.D. 1620-1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâdi Ahmad bin Sa'daddin (d. A.H. 1079=A.D. 1668; see Nasamat as-Sâhar, vol. i, fol. 85<sup>a</sup>) and several other eminent scholars. After

completing his education, he travelled to Ṣan'ā, where he married the daughter of his uncle, 'Ali bin al-Mu'ayyad-billāh, and settled there permanently. He visited Mecca, Medina and other holy shrines several times. He died at Shahārah in the month of Safar, A.H. 1090=A.D. 1679. For further particulars of his life see Nasamat as-Sahar, vol. ii, fol. 234<sup>b</sup>.

According to a note on the title-page, in the same hand as the text, the author began to compile the present work in A.H. 1065=A.D. 1655. He based it on the following authorities:—

1. *Ta'rikh al-Yaman*, by Abu'l-Hasan 'Ali bin Ḥasan al-Khaṣraji (d. A.H. 812=A.D. 1409).
2. *Duwal al-Islām*, by Ad-Dahabi (d. A.H. 748=A.D. 1348).
3. A continuation of the above work, by As-Sakhawī (d. A.H. 902=A.D. 1497).
4. *Buġyat al-Mustajid*, by Ibn ar-Rabī' (d. A.H. 944=A.D. 1537).
5. *Al-Faḍl al-Mazid 'alā Buġyat al-Mustajid*, by the same author. See Ḥāj Khal., vol. ii, p. 61.
6. *Kanz al-Akhbār*, by Idrīs bin 'Alī (d. A.H. 714=A.D. 1314).
7. *Ta'rikh al-Khuṭāṭā*, by As-Suyūṭī (d. A.H. 911=A.D. 1505).
8. *Ta'rikh Bağdād*, by Khaṭīb al-Bağdādī (d. A.H. 463=A.D. 1071).
9. *Al-Iklīl*, by Al-Hamdānī (d. A.H. 334=A.D. 945).
10. History of Mecca, by Al-Azraqī (who died about A.H. 244=A.D. 858).
11. History of Ṣan'ā, by Abu'l-'Abbās Aḥmad bin 'Abdallāh ar-Rāzī (who flourished in the fifth century of the Hijrah; see Br. Mus. Suppl., No 583).
12. *Al-Mufid fi Akhbār Zabid*, by 'Umārah bin 'Ali al-Yamāni (d. A.H. 569=A.D. 1174; see Ḥāj Khal., vol. vi, p. 43).
13. *Rawh ar-Rūh*, by 'Isā bin Lutfallāh al-Yamāni (d. A.H. 1048=A.D. 1638).
14. *Al-Anfās al-Yamāniyah*, by the same author. See Tabaq al-Halwā, fol. 4<sup>a</sup>.
15. *Al-La'ālī al-Mudiyah*, by Aḥmad ash-Sharafī (No. 1061 above).
16. *Ta'rikh ar-Ruhāfi*, history of the Zādi Imāms, by Muḥammad bin 'Ali bin Yūsuf bin 'Ali ar-Ruhāfi (who flourished in the middle of the 10th century of the Hijrah).
17. *Al-Haddāiq al-Wardiyah*, by Ḥumāid ash-Shahid (d. A.H. 652=A.D. 1254; see the present work, fol. 63<sup>a</sup>).

18. *Tuhfat az-Zaman fi Sādāt Ahl al-Yaman*, by Ḥusain bin ‘Abdarrāḥīmān al-Ahdal (d. A.H. 885=A.D. 1480).
19. *Ta’rīkh Abi Maķhrāmah*.
20. *Ta’rīkh Āl al-Muṣaddāq*.
21. *Ta’rīkh Muslim al-Lahājī*, by Muslim bin Muḥammad bin Ja’īr al-Lahājī (who lived about A.H. 544=A.D. 1150; see Berlin, No. 9664).
22. *Ta’rīkh Ibn Waddīh*.
23. *Ta’rīkh as-Sakhāwī*, by Shamsaddin Muḥammad bin ‘Abdarrāḥīm as-Sakhāwī (d. A.H. 902=A.D. 1497).
24. *Ta’rīkh at-Tabarī*, by Ibn Jarīr at-Ṭabarī (d. A.H. 310=A.D. 923).
25. *Ta’rīkh ‘Abdalḥamīd*, by Izzaddin ‘Abdalḥamīd Ibn Abil-Ḥadid al-Anbārī (d. A.H. 656=A.D. 1258; see Nasamat as-Saḥār, vol. ii, fol. 36a).
26. *Al-Barq al-Yamāni*, by An-Nahrawālī (d. A.H. 990=A.D. 1582).
27. *Al-I'lām bi'a'lām Baladallāh al-Harām*, by the same (No. 1088 above).
28. *Iqd al-La'āl*, by ‘Abdallāh bin Ṣalāh bin Dā'ir (No. 1098 above).
29. *Sharḥ Nahj al-Balāğah*, by Ibn Abī'l-Ḥadid (d. A.H. 656=A.D. 1258).
30. *Sīrat al-Hādi*, by Muḥammad al-‘Abbāsī (who flourished in the middle of the 4th century of the Hijrah).
31. *Sīrat al-Manṣūr-billah*.
32. *Sīrat al-Imām al-Mahdī Ahmad*.
33. *Sīrat al-Imām Ṣalāḥaddīn*.
34. *Sīrat al-Imām ‘Ali bin Ṣalāḥaddīn*.
35. *An-Nafhāt al-Anbāriyah*, by Majdaddin al-Firuzābādī (d. A.H. 817=A.D. 1414). See Hāj. Khal., vol. vi, p. 369.
36. *Sīrat al-Imām Sharafaddīn*.
37. *Murūj ad-Dahab*, by Al-Mas’ūdī (No. 962 above).
38. *Tajārib al-Umām*, by Ibn Miskawayh (d. A.H. 421=A.D. 1030).
39. *Khulāsat ul-Wajāh*, by As-Samhūdī (No. 1092 above).
40. *Kitāb al-Ma’ārif*, by Ibn Qutaibah (No. 960 above).
41. *Sukkardān as-Sultān*, by Ibn Abi Hajalah at-Tilimsānī (d. A.H. 776=A.D. 1375).
42. *Husn al-Muḥādarah*, by As-Suyūṭī (No. 1071 above).
43. *As-Sulūk li-ma’rījat Duwal al-Mulūk*, by Aḥmad bin ‘Ali al-Maqrizī (d. A.H. 845=A.D. 1442).

Besides these sources, the author also derived material from the records of the original correspondence between Imām Al-Muṭahhar bin Sharafaddin and the Prime Minister of the Ottoman Sultān.

The work deals chiefly with the historical events of Yemen; but there are also entries relating to Mecca, Medina, Damascus, Bağdād, Egypt, Constantinople and other Muslim countries. Eclipses of sun and moon, conjunction of planets, and similar phenomena are carefully chronicled. There are also many obituary notices, relating mostly to eminent and learned men of Yemen. The last event related is the expulsion of the Turks from the port of Mukhā, in A.H. 1045=A.D. 1636, by Imām Al-Mu'ayyad-billāh Muḥammad bin al-Qāsim (A.H. 1029-1054=A.D. 1620-1644).

Another copy of the work is noticed in Berlin, No. 9745, under the title: كتاب أئم اليمانيين في أخبار اليمن.

The MS. was transcribed, as stated at the end, for a certain Qādi Wajihiddin 'Abdarrahmān bin Yāhiya al-Ānisi.

Written in Arabian Naskh, within black and red ruled borders.

Dated Thursday, the 16th Rajab, A.H. 1199=A.D. 1785.

Scribe: مُقِيلْ بْنْ عَبْدَةَ بْنِ الْعَاجِ عَلَى بْنِ عَبْدِ اللَّهِ.

### No. 1100.

fol. 72; lines 31-39; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{2} \times 6$ .

طبق العلوى وصحاف المهن والسلووى

### TABAQ AL-HALWĀ WA SIHĀF AL-MANN WA'S-SALWĀ.

A general chronicle, with especial reference to Yemen, from A.H. 1046=A.D. 1636 to the month of Muḥarram, A.H. 1090=A.D. 1679.

Author: As-Sayyid Fakhriddin 'Abdallāh bin 'Ali bin Muḥammad bin 'Abdal'āl, known as Ibn al-Wazir as-Ṣan'āni السيد بن نصر الدين عبد الله بن علي بن محمد بن عبد العال المعروف بابن الوزير الصنعاني.

He belonged to the noble family of the Banu'l-Wazir, and flourished in the beginning of the 12th century of the Hijrah. In the Nasamat as-Sahar, vol. ii, fol. 26<sup>a</sup>, he is described as the most accomplished poet of Ṣan'a and the author of several works. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 399, a biography of his Shaikh, Jamāliddin Abu'l-Husain al-Hasan bin al-

Husain as-Šan'āni (who was born in A.H. 1044=A.D. 1635 and was alive up to Muḥarram, A.H. 1114=A.D. 1703; see Nasamat as-Sahār, vol. i, fol. 145<sup>a</sup>), entitled *تُنَرُ الْعِبَرِ فِي عَلَمَةِ الْعَصْرِ الْآخِرِ*.

Beginning:—

الحمد لله الذي وعد الذين آمنوا و عملوا الصالحات ليستخلذهم في  
بلاده ..... وبعد فيقول الفقير إلى مولاة العزيز القدير عبد الله  
بن علي بن محمد بن عبد الآله ابن الوزير جملة الله يعلوسي العافية  
، التقوى الخ \*

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pāshā, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen.

The chronicle deals chiefly with the events of Yemen under three successive Imāms, viz., Al-Mu'ayyad biliḥ Muḥammad (A.H. 1029–1054=A.D. 1620–1644); Al-Mutawakkil 'alallāh Ismā'il (A.H. 1054–1087=A.D. 1644–1676); and Al-Mahdi Ahmad bin al-Hasan (A.H. 1087–1093=A.D. 1676–1682). There are also entries relating to Hijāz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen.

The work is divided into two *Juz*, the first of which ends on fol. 46<sup>b</sup> with A.H. 1080=A.D. 1670. The second begins with A.H. 1081=A.D. 1671 and ends with Muḥarram, A.H. 1090=A.D. 1679. The last event related is the death of Ṣāliḥ bin Muḥammad al-'Ansi at San'ā in the middle of Muḥarram, A.H. 1090=A.D. 1679. In a copy noticed in Br. Mus. Suppl., No. 592, the historical events are brought down to the month of Shawwāl of the same year.

For other copies see Landberg-Brill, No. 246; and Åṣafiyah, p. 200.

The MS. was transcribed, as stated at the end, for Qādī Wajihaddin 'Abdarrahmān bin Yaḥyā al-Ānisi.

Written in Arabian Naskh, within double red-ruled borders. Foll. 23<sup>a</sup> and 24<sup>a</sup> contain short lacunae.

Dated A.H. 1199=A.D. 1785.

Scribe: مقبل بن عبد الله بن الحاج علي بن محمد الله.

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A.H. 1090=A.D. 1679, by Yaḥyā bin al-Husain bin al-Mu'ayyad-billāh (d. A.H. 1090=A.D. 1679), entitled *Gāyat al-Amāni fi Akhbār Qutr al-yamāni*.

## HISTORY OF ARAB TRIBES.

No. 1101.

fol. 163; lines 27; size 10 x 7; 7 x 4½.

جمهرة النسب

## JAMHARAT AN-NASAB.

A rare copy of a work on the genealogy of Arab tribes; complete in two parts.

Author: Abū Muḥammad 'Alī bin Aḥmad bin Sa'īd bin Ḥazm bin Ḡālib al-Umawī al-Fārisī al-Andalusi, generally known as Ibn Ḥazm az-Zāhirī عَلِيُّ بْنُ حَمْزَةُ الظاهري. He was born in the eastern quarter of Cordova, according to Ibn Khallikān (De Slane's translation), vol. ii, p. 267, on Wednesday morning, the 30th Ramadān, A.H. 384=A.D. 994; but Yāqūt, in the Mu'jam al-Udabā', vol. v, p. 86, records his date of birth, on the authority of Al-Jaiyānī's Kitāb al-Hukamā', as A.H. 383=A.D. 993. He was first a follower of the Shāfi'i sect, but subsequently abandoned it for that of the Zāhiriyah (founded by Dā'ud az-Zāhirī, who died in A.H. 270=A.D. 883; see Mir'āt al-Janān, fol. 170<sup>a</sup>). He held an exalted post in the court of Al-Mu'taddibillah Ḥiṣbām III (A.H. 418-422=A.D. 1027-1031); but he subsequently resigned the post and devoted himself entirely to learning and study. Al-Yāfi'i, in the Mir'āt al-Janān, fol. 260<sup>b</sup>, describes him as the most eminent scholar of his age, deeply versed in tradition, law, theology and philology, a man of noble character and some piety, a brilliant poet and the author of numerous valuable works. The number of his compositions reached, according to the Taḍkirat al-Huffāz, vol. iii, p. 342, about four hundred volumes, consisting altogether of eighty thousand folios. He was so ardent in his attacks on the learned men, who had preceded him, that hardly a single one escaped the virulence of his language. By this conduct he became an object of hostility to his contemporaries; and consequently the sovereigns of the different provinces of Spain expelled him from their states. He died on Sunday, the 27th Sha'bān, A.H. 456=A.D. 1064. For further particulars of his life and works see Yāqūt, vol. v, p. 86; Ibn Khallikān (De Slane's translation), vol. ii, p. 267; Mir'āt al-Janān, fol. 260<sup>b</sup>; Taḍkirat al-Huffāz, vol. iii, p. 341; Dostūr al-Ilām, fol. 39<sup>b</sup>; and Brock., vol. i, p. 400.

Beginning:—

قال ابو محمد علي بن احمد بن سعيد بن حزم بن خالب الفارسي  
الاندلسي رحمة الله - الحمد لله مجيد كل القرون الاول و مدينه الدول  
خالق الخلق باعث محمد صلى الله عليه وسلم بدين الحق اما بعد فان  
الله عزوجل قال اذا خلقناكم من ذكر و اثني و جعلناكم شعوبا و قبائل  
لتعارفوا ان اكرمكم عند الله اتقاكم الع \*

The scope of the work is thus defined by the author in the preface:—

قال على فجمعنا في كتابنا هذا تواشج ارحام قبائل العرب و تفرع  
بعضها من بعض و ذكرنا من اعيان كل قبيلة مقدارا يكون من وقف عليه  
خارجها من الجهميل بالأنساب و مشرقا على جمهورتها وبالله تعالى التوفيق و بدأنا  
ولد عدنان لذئم الصربي من ولد اسماعيل الذبيح بن ابراهيم الخليل رسول  
الله صلى الله عليه وسلم و لان محمد رسول الله سيد ولد آدم عليه السلام  
من عدنان و ابتدأنا من ولد عدنان بقريش لموضعه عليه السلام منهم  
وابتدأنا من قريش بالاقرب فالاقرب منه عليه السلام ثم الاقرب فالاقرب  
من قريش و ابتدأنا من ولد قحطان بالأنصار رضي الله عنهم لذئم اولى  
الناس بذلك لتقدير الله تعالى اياهم في الفضل و لما اظهر الله عزوجل  
بآيديهم من الدين و اوجب لهم بذلك حقا على كل مسلم ثم الاقرب  
فالاقرب من الانصار \*

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Saqr, the Israelites, and the Kings of ancient Persia.

Colophon:—

و قد انتهي و الحمد لله الى ما اعاني الله تعالى عليه من جمعها  
النسب التي يحتاج الناس الى معرفتها \*

For another copy of the work see Rāmpur, p. 633. See also  
Hāj Khal., vol. ii, p. 629.

Mr. S. Khudā Baksh, in his "Contribution to the History of

"Islamic Civilization", has published "Extracts from Ibn Hazm's Jamharatu'n-Nasab", pp. i-xxxv.

Written in rather cursive, but distinct and scholar-like Naskh, with the headings in bold characters. Fol. 7<sup>a</sup> contains two short lacunae, marked in the margin by the word *كذا*.

Not dated; probably 16th century.

The title-page and four fly-leaves at the beginning contain notes by several former owners of the MS. Among the writers, the following are worth noticing:—

I. 'Abdalmalik bin 'Abdassalâm bin 'Abdalhâfiż Ibn Da'sain al-Umawi, who gives a long genealogical table of his descent on the fourth fly-leaf, belonged to the Banû Da'sain family of Yemen. *Ash-Shilli*, in the 'Iqdal-Jawâhir wa'd-Durâr, fol. 22<sup>b</sup>, describes him as the wonder of his age, a man well-skilled in several branches of learning and the author of a large number of works. He died at Mukhâ on the 20th Rabî' I, A.H. 1006=A.D. 1597. See *Khulâsat al-Asâr*, vol. iii, p. 88; 'Iqd al-Jawâhir, fol. 22<sup>b</sup>; and *Tâj at-Tabaqât*, vol. xi, fol. 14<sup>a</sup>.

II. Ibrâhim bin Muhammad bin al-Husain, who belonged to the Banû Sa'daddin family of Syria, was born at Damascus, and died there in A.H. 1008=A.D. 1599. See *Khulâsat al-Asâr*, vol. i, p. 33; and *Tâj at-Tabaqât*, vol. xi, fol. 17<sup>b</sup>.

The title-page also contains the following note, dated A.H. 1089=A.D. 1678, by one Hasan bin Jâbir al-Gaffâri:—

الحمد لله رب العالمين من من الله وله الحمد على عبده وابن  
عبد زيد الفقير اليه حسن بن جابر الغفارى ومن الله تعالى بالشراوى  
الصحيح ..... بتاريخ شهر جمادى الاولى سنة تسعة وثمانين  
والف

The third fly-leaf contains a note, relating to the settlement of a financial dispute between 'Abdallâh bin Ibrâhim and *Khwâjah Ali*, dated Tuesday, the 2nd Sha'bân, A.H. 998=A.D. 1590.

The fourth fly-leaf contains a short biographical notice and genealogical table of Muhammed bin 'Ali bin Muhammed, called *Sâhib Mirbât* (*d.* A.H. 653=A.D. 1255; see *Al-Mashra' ar-Rawî*, vol. i, part. ii, fol. 346<sup>b</sup>).

## No. 1102.

foll. 80; lines 16; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5$ .

The Same.

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banū Mālik bin Kinānah. It corresponds with foll. 1-71 of the preceding copy.

Written in fair Naskh, but not free from clerical errors. Not dated; apparently a modern copy.

## No. 1103.

foll. 249; lines 21; size  $9 \times 6$ ;  $8 \times 5$ .

سيرة عنترا بن شداد

## SIRAT 'ANTARAH BIN SHADDĀD.

The life and adventures of 'Antarah bin Shaddād, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615; complete in eight separate volumes.

The author's name is not known.

## Vol. I.

Beginning:—

الحمد لله الكريم المنان المنعم بالجود والمنة، الامسان الموصوف  
بالكمال، القدرة والسلطان الخ \*

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Beirut, 1871. The first four parts of the latter version were translated into English by T. Hamilton, London, 1820. See Brock., vol. ii, p. 62; and *Iktifā' al-Qunū'*, p. 289.

For other copies see Berlin, Nos. 9123-35; Br. Mus., pp. 319-324, 663-665, 697; Paris, No. 3688; München, No. 620; Wien, No. 783; Būhār, Nos. 37-47; and Leyden, No. 2562.

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramaḍān, A.H. 1269=A.D. 1851.

Scribe: احمد بن ابراهيم.

## No. 1104.

fol. 309 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

وَصَلَى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَاحِبِهِ وَسَلَّمَ قَالَ الرَّاوِي  
أَهْذَا الْكَلَامُ الْعَجِيبُ وَالْأَمْرُ الْمُطْرَبُ الْغَرِيبُ بَعْدُ الصَّلَاةِ عَلَى النَّبِيِّ  
الْحَبِيبِ فَبَيْنَمَا هُمْ كَذَلِكُمْ وَإِذَا باقْتَارَ الْبَرُّ قَدْ تَدَكَّدَتِ النَّجْمُ \*

Written in the same hand.

## No. 1105.

fol. 209 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning :—

قَالَ قَلَمَارَادَ عَلَيْهِ يَسِيرُ مَعْهُمْ فَإِنَّ إِلَيْهِ صَدِيقَهُ النَّجْمُ \*

Written in the same hand.

## No. 1106.

fol. 288 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work.

Beginning :—

وَصَلَى اللَّهُ ..... قَالَ نَجْدَ بْنُ هَشَّامَ الرَّاوِي أَهْذَا الْكَلَامُ فَعَنْدَ  
ذَلِكَ سَارَ الرَّبِيعُ طَالِبٌ رَفِيقَاهُ النَّجْمُ \*

Written in the same hand.

Dated the 26th Du'l-Hijjah, A.H. 1269=A.D. 1851.

No. 1107.

foll. 270; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work.

Beginning:—

وَعَلَى اللَّهِ عَلَى سَيِّدِنَا ..... قَالَ الرَّاوِي فَعَنْدَهَا .....  
قَالَ يَا مُولَّايَ هَا أَنْتَ تُرَى قَبَائِلُ الْعَرَبِ وَمَنْ قَدْ اجْتَمَعَ مِنْ كُلِّ بَرِّ  
سَبَبَ النَّجْمَ \*

Written in the same hand.

No. 1108.

foll. 280; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work.

Beginning:—

وَعَلَى اللَّهِ عَلَى سَيِّدِنَا ..... قَالَ الرَّاوِي وَإِذَا بَغْدَةً  
طَلَعَتْ بَيْنِ أَيْدِيهِمْ مِنْ نَاحِيَةِ الْعَرَاقِ فَقَالَ عَنْتَرٌ لِعُورَةَ ارْسَلْ وَاحِدًا مِنْ  
رِجَالِكَ يَأْتِينَا بِخَبْرِ هَذِهِ الْبَغْدَةِ الْعَمَّ \*

Written in the same hand.

## No. 1109.

foll. 287 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work.

Beginning :—

قال الرواية وقد اتاني من يربخنى منه من وجهه الاسود و كان  
ذلك احب الى من ذلك العبد الاسود الخ \*

Written in the same hand.

## No. 1110.

foll. 223 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth volume of the same work.

Beginning :—

قال الرواية ثم قفر الى بين الصفيين و اشتهر بين الفريقين و نادى  
با لعبس و عدنان الخ \*

The colophon runs thus :—

قال الرواية و لقد رأيت في سير الاولين و اخبار المتقدمين فلم اجد  
في السير احسن من سيرة عتنر و لا اغرب منها لانها حوت جميع الغلوون  
ولم يسمع مثلها احد في الروم و لا في العجم ..... هذا ما انتهى  
الينا من سيرة عتنر بن شداد \*

Written in the same hand.

## NO. I I I I.

fol. 106; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ; 7 x 4.

(A MS. containing two separate works, bound together.)

fol. 2<sup>b</sup>-77<sup>b</sup>.

I.

### احادیث هوازن و خطفان

### AHĀDĪṢ HAWĀZIN WA ḡAṬAFĀN.

A work containing the story relating to the war between the tribes Hawāzin and ḡaṭafān and their clans, 'Abs and Dubyān.

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muḥammad bin Ishāq (d. A.H. 151=A.D. 768).

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitāb al-Iklīl*:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  
وَسَلَّمَ وَبَعْدَ فَهَذَا كِتَابُ الْأَكْلِيلِ الْجَامِعُ لِلْخَبَارِ كَثِيرٌ مِنَ الْعَرَبِ وَوَقَائِعُهَا  
وَإِشْعَارُهَا كَزْهِيرُ ابْنِ حَذِيفَةِ وَالْمَعْنَانُ بْنُ الْمَنْذِرِ وَعَنْتَرَةُ بْنُ شَدَّادٍ وَغَيْرُهُمْ  
مِنْ مُشَاهِيرِ الْعَرَبِ الْخَمْ

The *Kitāb al-Iklīl* is a great work on the history of Yemen, by Abū Muḥammad Ḥasan Ibn al-Ḥā'ik al-Hamdānī (d. A.H. 334 = A.D. 945). According to Hāj. Khal., vol. i, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his Süd-arabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, pp. 112-114. The eighth and the tenth volumes of *Al-Iklīl* are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77<sup>b</sup>):—

تحت احاديث هوازن و خطفان و الدرع و الراهان و عبس و ذبيان  
باتم رواية و اكمل حكاية بمحمد الله و عنده \*

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmī chief of Hirah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at

Hirah. When Shâs returns home, a man, named Sa'labah bin A'tâj al-Ğanawi, kills him in the way. This becomes a signal for a prolonged war between the tribes Gaṭafân and Hawâzin, to which Shâs and his murderer belonged, respectively. —

The main headings contained in the work are as follows:—

Fol. 4<sup>b</sup>. مشارقة زهير بن جذيمة لاولاده و تزويجها لنعمان

Fol. 11<sup>a</sup>. خبر مقتل شاس بن زهير بن جذيمة

Fol. 28<sup>a</sup>. خبر مقتل خالد بن جعفر

Fol. 34<sup>a</sup>. خبر مقتل العمارث بن ظالم

Fol. 35<sup>b</sup>. خبر مقتل الجندح بن النكا

Fol. 59<sup>b</sup>. حدیث الاوس والخزرج وما كان من صعيدهم في الصلح بين عيسى و ذبيان

Fol. 60<sup>a</sup>. خبر مقتل مالك بن بدر الفراوى

Fol. 61<sup>a</sup>. حدیث يوم العقبة وما كان فيه من القتل

Fol. 63<sup>a</sup>. اخبار عنترة بن عمرو بن شداد العبسي معبني فرارة

No other copy of the work is known.

Written in Arabian Naskh, with the headings in a large and thick character.

Dated Saturday, the 26th Shawwâl, A.H. 1031=A.D. 1622.

foll. 78<sup>a</sup>-106<sup>b</sup>.

II.

## حدیث الحرقة ابنة النعمان

### HADÎS AL-HURAQAH IBNAT AN-NU'MÂN.

A work containing the story relating to the war between the tribe Banû Shaibâن and the Persian King Nûshîrawân for the princess Al-Huraqah, the daughter of Nu'mân bin al-Mundîr, the last Lakhmi chief of Hirah.

The author's name is not known. His principal authority is Bîshr bin Marwân al-Asâdi.

Beginning:—

حدثنا بشر بن سروان الاسدي قال حدثنا ذويب بن ناجي التميمي

قال كان النعمان بن المقدير بن ماء السماء ملكاً من ملوك لخم ثم \*

The narrative begins with an account of the princess, Al-Huraqah, whose father was asked by the King Nûshîrawân to give her to him in marriage. On being refused, Nûshîrawân proclaims a war against him and invades his land. After the decay of her

father's power, the princess escapes and seeks the protection of Banū Shaibān, who defend her heroically and fight a series of battles with the Persian army.

The colophon reads thus:—

تمت حديث المعركة ابنة الفعلان وما جرى في المعرك بين  
كسرى وبني شيبان من اجلها بحمد الله و منه و نصله و كرمه ذهاب الجمعة  
الربع وعشرين ليلة خلت من شهر ذي القعدة الحرام احد شهور سنة  
احد و تلذين بعد الا لف من هجرة رسول الله صلى الله عليه و سلم \*

The work has been printed in Bombay, A.H. 1305, under the title:

كتاب حرب بني شيبان مع كسرى انشيروان في شلن المعركة ابنة  
الفعلان بن المقدير بن اماء السماء \*

Written in the same hand as the above.

Dated Friday, the 24th Du'l-Qa'dah, A.H. 1031 = A.D. 1622.

Foll. 1<sup>st</sup>-2<sup>nd</sup> contain a poem by a certain Ibrāhīm bin Mas'ūd, addressed to his son, Abū Bakr, advising him to pay attention to learning.

Beginning:—

تفت فوادك الایام فـ  
و تنحت جسمك الساعات نحنا

The poem consists altogether of 112 verses, as stated in the following lines at the end:—

و قد اردتها سنا حسانا  
و كانت قبل ذا مائة و سنا

A copy of the poem is noticed in Berlin, No. 5229/7.

## APPENDIX TO HISTORY.

No. III2.

foll. 32 ; lines 15 ; size  $8 \times 4\frac{1}{4}$  ;  $6\frac{1}{2} \times 3$ 

كشف الصلصلة عن وصف الزلزلة

**KASHF AŞ-ŞALSALAH 'AN WASF  
AZ-ZALZALAH.**

A short treatise containing a chronological account of some important earthquakes, from the earliest times down to the author's age.

Author : Jalāladdīn Abu'l-Fadl 'Abdarrahmān bin Abī Bakr as-Suyūtī (جالال الدين ابو الفضل عبد الرحمن بن ابي بكر السيوطي a.h. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله رب العالمين والشكرا له والصلوة والسلام على خير نبى ارسله - هذه  
فوائد مفيدة سمعتها كشف الصلصلة عن وصف الزلزلة الخ

For the contents of the work see Berlin, No. 1433. For other copies see Goth., No. 669; Paris, No. 4658; and Åsaffiyah, p. 206. See also Hâj., Kbal., vol. v, p. 208; and Brock., vol. ii, p. 147.

Written in fair Naskh, within coloured ruled borders. The headings are in red.

Not dated; probably 18th century.

No. III3.

foll. 61 ; lines 15 ; size  $9 \times 4\frac{1}{4}$  ;  $6\frac{1}{2} \times 3$ .

الوسائل الى معرفة الاوائل

**AL-WASĀ'IL ILĀ MA'RIFAT AL-AWĀ'IL.**

A collection of historical notices relating to the *Awā'il*, i.e., to the origin of things, and to the persons who originated certain customs, practices, or arts.

By the author of the preceding work.

Beginning :—

الحمد لله الاول وليس له آخر وأشهد ان لا إله الا الله وحده  
شريك له ..... وبعد بهذا كتاب لطيف جامع للأسائل المختصة  
فيه كتاب الاول للعسكرى وزدت عليه اضعافه ورتبتة ترتيبا سهل الخ \*

The author tells us here that the work is really an abridgment of the *Kitâb al-Awâ'il* of Abûl Hilâl Hasân bin 'Abdallâh al-'Askârî (*d. A.H. 395=A.D. 1005*), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see München, No. 467; Goth., No. 1551; Leyden, Nos. 851, 2409; and Bûhâr, No. 456. See also Hâj. Khal., vol. vi, p. 435; and Brock., vol. ii, p. 158.

Written in fair *Naskh*, within coloured ruled borders. The headings are in red. Short lacunæ are found on foll. 39<sup>a</sup>, 44<sup>b</sup>, 48<sup>b</sup>, 57<sup>a</sup> and 61<sup>a</sup>.

Not dated; probably 18th century.

### No. 1114.

foll. 52; lines 15; size 8½ × 6; 6 × 3½.

محاجة الاوائل و مسامرة الاخر

### MUHÂDARAT AL-AWÂ'IL WA MUSÂMARAT AL-AWÂKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged edition of the preceding work.

Author: 'Alâ'addin 'Ali Dâdah bin Muştafa al-Bûsnawi, commonly called Shaikh at-Turbab علّاد الدين علي داده بن مصطفى البوسنوي المعروف بشيخ التربة. He was born at Mustâr, in the province of Bosnia. After being educated, he attached himself to the company of Shaikh Muşlihaddîn bin Nûraddin al-Khalwati, who died at the time of the conquest of the fort Sigatwâr by Sultân Sulaimân I (*A.H. 926-974=A.D. 1520-1566*), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that Shaikh, received the title of *Shaikh at-Turbah*. Subsequently,

he attained much fame as a great saint. He died in the fort Şülniq, A.H. 1007=A.D. 1598. See *Khulāṣat al-Āṣar*, vol. iii, p. 200; Brock\*, vol. ii, p. 427; and *Iktifā' al-Qunū'*, p. 377.

Beginning:—

بِسْمِ الْأَوَّلِ وَالآخِرِ وَالبَاطِنِ وَالظَّاهِرِ ..... إِمَّا بَعْدِ .....  
 فَلَمَّا أَطْلَعْتُ عَلَى كِتَابٍ لَطِيفٍ فِي مَعْرِفَةِ الْأَوَّلِ لِلْأَمَامِ الْجَبَرِ الْهَمَامِ  
 وَالْعَالَمِ الْمُتَقْنِ الْفَهَامِ اسْتَاذِ الْمُتَأْخِرِينَ خَاتَمِ الْمُجْتَمِدِينَ جَلَالِ الْمُلْكِ وَالْدِينِ  
 عَبْدِ الرَّحْمَنِ السَّيِّطِيِّ تَعْمِدَةِ اللَّهِ تَعَالَى بِرَحْمَتِهِ لِخَصْتَهُ بِحَذْفِ اسْمَيِّدِ  
 الْأَخْبَارِ وَالْزَوَانِدِ وَالنَّكَارِ وَاسْمَاءِ الْكِتَابِ الْمُنْقُولَةِ عَنْهَا بَنَاءُ عَلَى الْأَصْلِ  
 وَتَسْبِيَّهُ لِلضَّبْطِ وَالنَّقْلِ وَزَدْتُ فِي كِتَابِي هَذَا مِنَ الْأَخْبَارِ وَالآثَارِ مِنَ  
 مَتَعَلَّقاتِ الْأَوَّلِ وَالآخِرِ مِثْلَهُ بِلَ اَزِيدَ وَاضْعَفَ النَّعْمَ

The work is divided into two *Qism*, the first being subdivided into 37, and the second into 4 *Fasl*. The present incomplete copy consists of only the first twelve *Fasl* of the first *Qism*.

For other copies see Wien, No. 822; Leyden, No. 852; Berlin, No. 9371; Paris, No. 2079; Alger, No. 1566; Cairo, vol. v, p. 131; Nûr 'Uşmâniyah, Nos. 4132-7; and Köpr., No. 1381. See also Hâj. Khal., vol. v, p. 416.

The work has been twice printed, viz., Bûlâq, A.H. 1300, and Cairo, A.H. 1311.

Written in cursive *Naskh*.

Not dated; probably 19th century.

## TRAVEL.

NO. 1115.

fol. 26; lines 23; size 8×6; 6×4.

رحلة الحبشة

## RIHLAT AL-HABASHAH.

An account of the author's journey from Shahārah (a town in Yemen) to Abyssinia.

The author's name is not mentioned in the text; but in the Nasamat as-Sahar, vol. i, fol. 163<sup>b</sup>, he is said to be Qādi Sharafaddin قاضي شرف الدين الحسن بن شحاب الدين الشبامي احمد العبيدي الشبامي. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of Ṣan'ā, and highly influential in the court of Imām Al-Mutawakkil-alallāh Ismā'il (A.H. 1054–1087=A.D. 1644–1676), who deputed him as his envoy to the court of Fāsiddās, the King of Abyssinia. Our author left the fort of Shahārah, as he states on fol. 5<sup>a</sup>, on the 1st of Jumādā II, A.H. 1057=A.D. 1647. He journeyed via Bilūl, and entered the capital of Abyssinia on Friday, the last day of Ṣafar, A.H. 1058=A.D. 1648. He stayed there about nine months; set out on his return journey via Massawa towards the end of Du'l-Qa'dah, A.H. 1058=A.D. 1648, and reached Yemen on the 4th of Rabī' I, A.H. 1059=A.D. 1649. He died at Kawkabān, where he held the post of Qādi, on the 12th Dul'-Hijjah, A.H. 1071=A.D. 1660. See Tabaq al-Halwā, fol. 22<sup>a</sup>; Nasamat as-Sahar, vol. i, fol. 163<sup>b</sup>; Khulāsat al-Āṣar, vol. ii, p. 16; and Brock, vol. ii, p. 402.

Beginning:—

الحمد لله على ما أرزقنا من الإيمان والثقوى .....  
 و بعد فانه سألنى من وجہ الی اهل السعاف و امری من لا تسعنی  
 مخالفته على طريقة المطابقة و الانصاف ان اصف له ما يليغى مذاكرته  
 من سفرنا الى الديار الحبشية و اتصالنا بملك الفرقة النصرانية و الملة  
 المسيحية عن امر مولانا امير المؤمنين ..... المتوكل على الله  
 رب العالمين اسماعيل بن امير المؤمنين المنصور بالله الخ \*

The work, as stated here, was written at the instance of the aforesaid Imām al-Mutawakkil-'alallāh.

Contents :—

The author's departure from Shahārah, fol. 4<sup>a</sup>.

His arrival at Mukhā, fol. 4<sup>b</sup>.

Account of the port of Bilul and the tribes that lived in its neighbourhood, fol. 5<sup>a</sup>.

The author's recitation of *Khuqbah* in the name of Imām Al-Mutawakkil-'alallāh at Bilul; his departure from Bilul and journey through the tribal land, fol. 5<sup>b</sup>.

Account of the tribe Qālah, fol. 6<sup>a</sup>.

Description of a river in the land of the tribe Falāsh, fol. 11<sup>b</sup>.

Description of a Muslim town situated close to the capital of the King of Abyssinia, fol. 12<sup>a</sup>.

The author's arrival in the capital of the King of Abyssinia, fol. 12<sup>b</sup>.

Description of royal palaces, the attire of the King and his courtiers, etc., fol. 13<sup>a</sup>.

The politeness and hospitality of the King of Abyssinia, fol. 13<sup>b</sup>.

The author's private interview with the King of Abyssinia, fol. 14<sup>a</sup>.

The arrival of a Turkish envoy in the capital of Abyssinia, presumably to spy on the author, fol. 14<sup>b</sup>.

The author's request for the permission of the King of Abyssinia to return home *ridi* Massawn, fol. 15<sup>a</sup>.

The first accident of fire in the author's camp in the capital of Abyssinia, fol. 16<sup>a</sup>.

The period of the rainy season in Abyssinia, and peculiar products of nature and art, fol. 16<sup>b</sup>.

Account of *Abuna* (Archbishop), who was then interned by the King of Abyssinia, fol. 17<sup>a</sup>.

Another accident of fire in the author's camp, fol. 17<sup>b</sup>.

Some dreams of the author foreboding his departure from Abyssinia, fol. 19<sup>a</sup>.

The author's departure from the capital of Abyssinia for his return journey, fol. 22<sup>b</sup>.

Outrageous attitude of some Christian tribes on the way to Massawa, fol. 23<sup>b</sup>.

The help of the Turkish army and the author's safe arrival at Massawa, fol. 24<sup>b</sup>.

The author's sailing from the port of Massawa and his arrival at Loheia, fol. 25<sup>b</sup>.

The work ends thus:—

وَهُنَا يَتْبَعُ مَا أَرَدْنَا وَيَفْقَهُ مَا أَرَدْنَا وَالْحَمْدُ لِلَّهِ الَّذِي بَنَعَمَتْ  
تَمَ الصَّالِحَاتِ وَبِغَضَلِهِ تَذَكَّرُ الْأَرَادَاتِ وَنَصَّلِي عَلَى نَبِيِّهِ وَعَلَى آلِهِ أَنْفَلِ  
الصَّلَوَاتُ وَنَسْلِمُ عَلَيْهِمْ أَجْمَعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ \*

Written in fair Naskh, with the headings in the margins.

Dated Sunday, the 7th Jumādā II, A.H. 1095=A.D. 1684.

Scribe: احمد بن عبد الله بن احمد بن عبد الله بن محمد بن:

\* عبد الله بن علي بن ابراهيم

The title-page contains a poem, in praise of the work, by Ismā'īl bin Ibrāhīm bin Yaḥyā al-Jahhāfi (*d.* A.H. 1097=A.D. 1686; see Khulāṣat al-Āgar, vol. i, p. 404). The poem begins thus:—

اسم سرح طرفك في ذي الجنان

ورد كوشر الطرف عذب المعان

Four fly-leaves, at the end, contain miscellaneous notes and extracts from various other sources.

A seal bearing the inscription, بِرِ اعْدَائِي دِينِ شَدَّ مُظْلِفُ حَسِينٍ, dated A.H. 1277=A.D. 1860, is found at the end.





SEARCHED  
SERIALIZED  
JULY 6 1978

N.C.

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.

R. R., 148, N. DELHI.

EAHC